The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 12.—WHOLE NUMBER 1209.

JOHN HECKER, PROPRIETOR. NEW-YORK, MAY 20, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.............. 8½ " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION.............. 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A. M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS............ 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

21. Fifth Sunday after Easter: Rogation Sunday.
22, 23, 24. Rogation Days.
25. HOLY THURSDAY, OR THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

JUNE.

4. WHITSUNDAY. [Proper Psalms instead of the Psalms for the day of the month.]
5. Monday in Whitsun Week.
6. Tuesday in Whitsun Week.
7. Ember Day.
9. Ember Day.
10. Ember Day.
11. TRINITY SUNDAY. St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

THE CHURCH AT HOME.

Massachusetts.—It is gratifying to learn, as we do from the *Witness*, that the edifice of St. John's church, East Boston, is at length completed, and is expected to be occupied soon after the Diocesan Convention, which we believe takes place this week. The parish has certainly had hard fortune, the winds and elements having conspired against them and made war upon them. Once certainly, and we believe twice, the structure has been blown down when well advanced in course of building. There is said to be now a debt of some $1,300 weighing upon the parish; which we hope will soon be cleared off, and the people "much happier by their afflictions made."

THE RT. REV. THE BISHOP of the Diocese visited St. John's church, Northampton, on Tuesday the 9th inst., and confirmed *twelve* persons. The result of the visitation is gratifying to us for more reasons than one.

Western New York.—Mr. ALFRED MUNSON, of Utica, for many years President of the Oneida Bank, and lately deceased, left in his will a bequest of $15,000 to Grace church of that city, on condition that the parish raise as much more within two years, as may be necessary to carry out the purposes specified. Of the sum bequeathed, $10,000 is for purchasing a lot and building a church in accordance with a plan already furnished by Mr. UPJOHN; $1,000 for the erection of a Sunday school building; $500 for a Sunday school library; $500 for a bell; $1,500 for an organ; $500 for church furniture; and $1,000 for enclosing the ground. By the same will, the Utica Orphan Asylum has a permanent endowment of $34,000, on condition that the citizens of Utica raise $10,000 more, within five years, for the same object; a lot of not less than three acres within the city to be purchased for a site.

IT APPEARS that we were somewhat astray in what we said last week about the church at Fulton. Our statements of fact were taken from a newspaper published in that neighbourhood, and if we remember rightly, in the town of Fulton itself; which paper came to us from some unknown hand, with the passage marked. The date of the paper we did not notice; it may have been in the last century, for aught we know. However, there is probably no harm done; and the following note from the Rev. Mr. BISHOP sets matters all right, we believe:

REV. AND DEAR BROTHER: It will be pardoned if I exhibit a little vanity in your columns. I believe I have reason for it in the flattering notice of "St. John's church, Fulton," which appeared in *The Churchman* of the 13th inst. I am sorry to spoil a good story; but, in the first place, I wish I could call our church "St. John's," or by some better title than "Zion." There are other points besides this. We have made no sale of our pews this year. We effected a rent of them last year; but it is the only time, since I have been in Fulton. The advance then to be sure, was more than 100 per cent. above the rents before I came to the place; but those were feeble times. You will allow me to state, however, that I have been in Fulton over five years, and our contributions to different objects have doubled nearly every year. We are feeble yet in a pecuniary point of view; but yet you will allow me to disclaim the appropriation of any particular merit for my own exertions. My people are willing to do according to their ability. Very truly yours,

Fulton, May 13, 1854. THEO. M. BISHOP.

New Jersey.—On Wednesday, 10th May, in Christ Church, New Brunswick, the rector, the Rev. Mr. STUBBS, read evening prayer, and the Bishop preached and confirmed seventeen, (making, with one in private, *eighteen*,) persons.

On Thursday, 11th, the Bishop instituted the Rev. ROBERT NORRIS MERRITT into the rectorship of St. Peter's church, Morristown. Morning prayer was read by the Rev. Messrs. LOWELL and STEWART; the Bishop preached the sermon, and the Holy Communion was administered by the newly-instituted rector. The Rev. Messrs. SOUTHARD and STUBBS were present. In the evening, the Rev. Messrs. SOUTHARD and STUBBS read prayer, and the Bishop preached. The rector and the Rev. Mr. STEWART were present.

CHURCH SCHOOLS.—The first fortnight of the academic term, at Burlington, has brought in 142 pupils to St. Mary's Hall; and 82 to Burlington College.

Pennsylvania.—Since Easter Sunday, the Rt. Rev. the Bishop of the Diocese has confirmed as follows: Christ church, Reading, *seventeen*; St. Mark's, Mauch Chunk, *six*; St. Philip's, Summit, *four*; Trinity, Pottsville, *eighteen*; St. James, Schuylkill Haven, *four*; St. John's, York, *three*; St. Paul's, Columbia, *two*; St. Martin's, Marcus Hook, *four*; St. James', Kingsessing, *five*; St. Peter's, Uniontown, *five*; Christ church, Brownsville, *two*; Christ church, Alleghany City, *six*; St. Paul's, Pittsburgh, *four*; Trinity, Pittsburgh, *nineteen*: in all, 99.

In the course of the same period, the Bishop also preached *twenty-four* times, besides consecrating, on the 3d inst., Christ church, at Greensburgh, Westmoreland county, and, on the 5th, St. Paul's church, at Mount Braddock, Fayette county.

South Carolina.—At an ordination held in Grace church, Charleston, on the 5th of April, Mr. THOMAS J. GIRARDEAU was admitted to the Order of Deacons by the Rt. Rev. the Bishop of the Diocese. On the 25th of February, the Bishop laid the corner-stone of St. Mark's church, Clarendon; February the 26th, he consecrated St. James' chapel in the same parish; and April 2d he consecrated Edmondsburg chapel in St. Bartholomew's parish.

Georgia.—The Rt. Rev. the Bishop of the Diocese, as we learn from a correspondent of the *Southern Churchman*, has been holding a sort of protracted meeting, and having somewhat of a revival, at Christ church, Macon. The special exercises began on the evening of Sunday, April 13th, and wound up on the evening of the following Sunday, at which time *fourteen* persons were confirmed. In the course of the meeting, adult baptism was administered three several times.

Florida.—The *Spirit of Missions* for May has a highly interesting report from the Rev. H. B. WHIPPLE, at St. Augustine, from which we are glad to make the following extracts:

I have preached at Tallahassee, Monticello, Madison, Jacksonville, A. DUPONT'S, or Tomoka-road, Col. W. J. BAILEY'S, and at Palatka; at this place a Church was organized on the 12th of December, 1853.

Missionary Field.—St. Augustine has been the stronghold of Romish error for more than three centuries. Its little handful of Protestants are in the midst of watchful, vigilant, and unscrupulous foes. Isolated from Christian fellowship, deprived of Church books, often without a pastor or guide, and subject to every species of controversial warfare, they need your sympathy, your prayers, and your generous aid.

Invalids.—The North, the East, and West send to St. Augustine their dying children, asking for a fabled spring to give them health. They are often men who are rooted and grounded in no faith, in that unstable state of mind which is the ready soil for every error. They need the calm, steady, unfaltering teaching of the Church to prepare for eternity. The Church of Rome, which withholds the Bible from her people, whose little ones here grow up without Christian nurture, who have a field at home to demand all energies and all efforts, at once assails and tampers with the faith of the dying invalid. I trust that your Missionary has been able to do some good in soothing the dying bed, in pointing the stranger to the sinner's SAVIOUR, and we may hope under GOD that some who came here thoughtless, unbelieving, holding dangerous and soul-periling errors, have left us to live as devoted servants and disciples of CHRIST.

Slaves.—The slave has a deep interest in Missionary labour. He is naturally religious, and the plain, practical teaching of our Church is well calculated for these poor sons of Africa. To them the Missionary is always a welcome guest. It reminds you that "the common people heard *Him* gladly." "Is you well?" "Me glad to see you." "Is you gwine to preach?" "We is trying for de kingdom of Heben," are the welcomes of many swarthy friends. They need simple, home illustrations; in a word, the old, heart-breaking story of CHRIST crucified. When interested, they hang on the words of the speaker, as though he was the messenger of life. I have never held more delightful services than these; there is earnestness in listening, devout responses in prayer, and sweetest singing of old hymns to African melodies. I have witnessed many touching instances of piety among slaves; they always bring an offering to Holy Communion, and are ready to obey the truth.

Missionary Field adjacent.—The Diocese of Florida is all Missionary ground. It is larger than any Diocese except those of Virginia and Missouri, having 59,000 square miles. Its climate is healthy, and the lands in the interior most fertile; a large population is coming in on us. Villages are springing up, towns settled, the forests disappearing, and in our day the fortunes of the Church will be sealed for scores of years. A vast work is ready for the labourer. Bibles are to be scattered, tracts distributed, congregations gathered, churches built, and Florida has only two Mission stations and six clergymen of the Church. *I have organized a church at Palatka.* It is a flourishing village on the St. John's, at the head of steamboat navigation for sea-going steamers and vessels. It has 600 inhabitants, and *no place of worship*; ours is the first religious organization. At my first visit there, in December, I organized a church. The Articles of Association are strong and church-like, and a good Vestry has been elected, but the congregation is made up of men reared in all sorts of creeds, yet men desirous of religious privileges and instructions. A lot of land for a church has been given, a few friends in New-York have offered an organ, a font and altar, and the family of I. K. SASS, Esq., of Charleston, have given a silver Communion service. Twelve hundred dollars have been raised towards a church edifice. There is no sight on earth more affecting than a first Church service in a new country; our brethren at home have no idea of its grateful, heaven-refreshing influence on hearts long deprived of spiritual care.

There should be a travelling Missionary on the river St. John's. There are hundreds of dying invalids at different points on the St. John's. They need our help, and by the memories of our dead they ask for sympathy and aid.

Palatka needs a Missionary—soon it must be a place of great commercial prosperity. It has twelve warehouses and stores, a bank agency, a steam saw-mill, and no church. Now is the hour of golden opportunity; it only needs the large heart of a true disciple to grasp it and do the work.

Every Church clergyman should give a letter of commendation to any invalid, to his brethren here. It serves at once as an introduction, it makes us friends, it is a safeguard from error and a door of opening for the truth.

Mississippi.—Bishop GREEN made a visitation to Christ church, Vicksburg, on Sunday the 30th of April, and in the course of the day held confirmation three several times, giving the sacred rite to *ten* persons, seven in the morning, one in the afternoon, and two in the evening.

THE CHURCHPEOPLE of Vicksburg have shown their sense of the late Rev. Mr. PATTERSON'S truly heroic Christian virtue by erecting a suitable monument to his memory.

Louisiana.—The new edifice of Christ church, Napoleonville, the Rev. J. F. YOUNG rector, is said to be nearly completed, at a cost of some $10,000; the style being a specimen of chaste Antique Gothic, and the building a model for Church architecture.

Texas.—The new church of the Nativity, Brownsville, the Rev. WILLIAM PASSMORE rector, was opened for Divine service on Easter Sunday.

THE REV. MR. GILLETTE commenced labours at Anderson on the 1st of October last. The *Spirit of Missions* for May publishes the following very interesting and encouraging particulars lately reported by him to the Domestic Committee:

When I came I found but one communicant of the Church; this was a lady residing some four miles from town, and who scarcely considered herself more than a visitor here. I brought with me three communicants, members of my own family; these formed the nucleus of the Church. To all human appearance, a more unpromising field could hardly have been found in the State. A large majority, I may safely say nineteen-twentieths, of those professing godliness in the county, are Baptists and Methodists, and both, in this vicinity, are extremely hostile in their feelings to the Church—very few had ever attended our services even a single time, and none were familiar with the Prayer Brook. During the first year of my sojourn here, from circumstances over which I had no control, I was able to have a public service but once a month. Much, *very much* has been said, not in accordance with truth, to prejudice the uninformed against us. To these things I have found it the best way to pay no attention, but rather to try to instruct and lead forward those with whom I could meet, who were willing to be informed. GOD has blessed the poor efforts which have been made to advance His glory. Within a short time we have procured seats for the Court House, at an expense of over sixty dollars, where we now have service every Sunday. Our congregation is always respectable, sometimes large. The response is full, and would shame many older congregations in far more favoured situations. We now number *thirty* communicants. There are also several candidates for confirmation, at the next visitation of the Bishop. We have also commenced a subscription for a church edifice, which amounts to about $1,700, and will probably reach $2,500.

I have visited Huntsville, thirty-five miles from this, and organized a congregation, which contains about ten communicants, and also has several candidates for confirmation.

I have also visited Polk county, some seventy miles from this, where I organized a parish while residing in Houston. [illegible] are eight or ten communicants there, and several candidates for confirmation. I propose, so soon as I can obtain the assistance of another clergyman to aid me, to organize a parish at Montgomery, a distance of twenty miles from this. Such is a brief outline of what has been accomplished, with an allusion to other work still to be done. I trust it may please GOD still to bless us, and to His name be all the glory.

Indiana.—Between the 16th and 30th of April, inclusive, Bishop UPFOLD confirmed as follows: Christ church, Indianapolis, *eighteen*; Trinity, Logansport, *three*; St. James', Peru, *one*; Trinity, Fort Wayne, *three*; St. Mark's, Lima, *five*: in all, 30. From the 12th of April to the 1st of May, the Bishop preached seventeen times, and administered the LORD'S Supper twice, besides catechising children, and addressing those confirmed.

Illinois.—The Rt. Rev. the Bishop of the Diocese commenced his Spring visitation at Chicago on Sunday the 30th of April. In the morning he preached at Trinity church, and confirmed *ten* persons; in the evening he preached again and confirmed *eight*, at St. Ansgarius' church, where the services were conducted in Swedish, the Bishop's address being translated to the candidates by the rector, the Rev. Mr. UNONIUS.

The accommodation in St. James' church has been increased by the erection of galleries, giving nearly 200 additional sittings, all of which are already occupied. The free chapel of St. Paul's is also said to be making good progress amongst the poor, under the self-denying ministrations of the Rev. Mr. MCNAMARA.

THE WORK OF St. James' Hospital is said to have made a very auspicious beginning, having met with a substantial reception from liberal Churchmen, beyond the most sanguine hopes of the projectors.

THE CHURCH ABROAD.

England.—The church of St. Paul's, Knightsbridge, has lately been made the occasion of some very edifying transpirations. In order to a right understanding of the matter, it is necessary to remark that in England all the people of a given district are reckoned as belonging to a parish, and so can take part in the affairs of the parish and hold offices, even though caring nothing for the Church except to make war upon her. In this case, one of the Churchwardens, a Mr. WESTERTON, published a Letter, in December last, addressed to the Bishop of LONDON, complaining of certain Romanizing practices in the church. This way of proceeding was so irregular, that the Bishop made no reply. In February, Mr. WESTERTON circulated his complaints in a Letter of Remonstrance to the Hon. and Rev. ROBERT LIDDELL, incumbent of the parish, and sent a copy of the same, accompanied by a memorial on the subject, to the Bishop. To this the Bishop made a somewhat lengthy reply on the 28th of March. We must limit our notice to a few main points of the reply. One of the complaints was, that the choir walked into church in procession, and that the clergy did the same: whereupon the Bishop remarks thus:

With regard to the first matter objected to, it by no means follows that a custom in itself decent is to be considered a peculiarly Romish custom because it is observed in the Church of Rome. It seems to me to be quite as proper that the persons engaged in the performance of the Church's offices should walk to their places in regular order, as it is that they should straggle in one by one and take their seats as they may happen to enter the Church. It is customary in many of our Cathedrals, perhaps in all of them, for the choristers and singing men to walk in procession from the vestry to the choir, followed by the Clergy in order, two and two. To this custom, if there be no ostentatious display, I see no objection, although, if it gave offence to pious persons, I should recommend its discontinuance.

To another complaint of certain forms and practices as being "Popish and offensive," the Bishop replies as follows:

With regard to "bowings," "genuflexions," and "gesticulations," Mr. LIDDELL denies the truth of your statement. I did not observe any such when I held a confirmation in St. Paul's church, on the 24th of March, nor were any such noticed by a confidential person who attended service there, at my request, on Sunday last. The custom of bowing upon entering a church or chancel is a very ancient one, and was very generally observed in our Church till within the last hundred years. I have been told by some old clergymen that when they were young it was the general practice, at least with the clergy. I do not observe it myself, but I should be loth to impute a superstitious feeling to those who do. The rule to be followed in this and similar cases is not to use outward marks of reverence in an ostentations or singular manner, so as to awaken suspicion and call forth observation. I do not see how it is possible to lay down a stricter rule than this, or to prescribe an exact scale for the bodily expressions of devout feelings. I have already expressed my dislike to frequent genuflexions, in my Charge of 1850. I have reason to believe that Mr. LIDDELL is not only not inclined to anything like extravagance in this respect, but has endeavoured to restrain it in others. I cannot, however, forbear from observing that our congregations are, for the most part, far too unobservant of the outward expressions of devotion, and that it may sometimes be desirable that the clergy should set them a good example in this respect.

The intoning of the service being another of the things complained of, the Bishop, after remarking on the connection of this with the choral service, adds the following:

I do not approve of an entirely choral service in parish churches, although I think that more singing, or chanting, might be advantageously introduced into many of them, where it can be made congregational, an opinion which is gaining ground even with Dissenters. But I doubt whether I have authority to prohibit a choral service; nor am I inclined to do so where I have reason to believe that a congregation regards it as profitable for the ends of devotion. This, I am informed, is the case with the congregation of St. Paul's, Knightsbridge; and it was upon this ground that I did not object to it, when Mr. LIDDELL proposed to return to the former practice of that church.

The memorial also complains of the Communion Table, calling it "the high altar;" to which the answer is, that he uses the term incorrectly. That the "high altar" is the principal altar in a church where there are more than one, which is not the case in any of the churches, save in a few instances of a church being divided into two parts, and services performed in each. That the Communion-Table in St. Paul's is not of stone, but of wood; not fixed but moveable; and was in the church when the church was consecrated, and therefore cannot be removed but by a suit in the Consistorial Court.

The credence table is another subject of complaint; to which the Bishop replies thus:

The Credence Table also was in the church when consecrated; and I feel the same difficulty in directing its removal, or rather I should say, that I feel a somewhat greater difficulty; for I think that a Credence Table, or something equivalent to it, is in itself an unobjectionable piece of church furniture. It seems to be more proper that the elements should be somewhere at hand, so that the officiating clergyman may take them from it, and place them upon the Table, than that they should either be placed on the Table before the commencement of Divine Service, (which is certainly contrary to the Rubric) or brought from the vestry during its performance.

On the general subject of the memorial, the Bishop remarks as follows:

I have to observe that when you speak of Mr. LIDDELL, as having introduced into the performance of public worship the several Popish practices and innovations set forth in your letter, you appear to have forgotten the fact that these forms were introduced, not by Mr. LIDDELL, but by his predecessor eleven years ago; that Mr. LIDDELL has continued them as he found them, with the exception of a few observances which were discontinued at my request, and that no formal complaint of them has been made to me since the date of his incumbency.

Probably no part of the Bishop's reply is more worthy of Mr. WESTERTON'S "prayerful consideration," or less likely to be considered by him, than the closing paragraphs, with which we must close this notice of the matter:

I have now touched, I believe, upon all the allegations of your memorial, and I have to observe, that if the practices complained of "are offensive to the parishioners of the district of St. Paul, and bring scandal on the whole Church," it is somewhat strange that the parishioners should have so quietly acquiesced in them for so long a time, and that I should only now be called upon by one of the churchwardens to interfere. The best proof that they are not generally offensive to the parishioners is to be found in the crowded congregations who attend the services at St. Paul's, in their devout behaviour there, in the yearly increase of their alms and oblations, and in their readiness to assist Mr. LIDDELL in every pious and charitable undertaking for the good of their poorer neighbours.

In conclusion, I feel myself bound to express in the strongest manner my disapproval of the course which you have pursued in printing and circulating your complaint some weeks before you addressed a memorial to me, instead of waiting to see whether I should redress the grievance complained of; so appealing beforehand from the constituted authority of the Church to the tribunal of popular opinion. I think it my duty also to censure the spirit and language of your memorial, and the disrespectful and menacing [illegible] your later communications to me.

A CORRESPONDENT of the *Guardian* mentions a singular, but most appropriate mode of Detractarian argument lately used in the parish of Enfield. The facts are stated as follows: On Easter Monday, at the close of the annual meeting for electing churchwardens, one of the vestrymen, a justice of the peace, followed the ex-warden into the church, and, at the altar rails, most grossly and violently assaulted him. He first charged him with Puseyism, and, upon provoking a retort, struck him on the chest, and again on the neck. The warden, a very quiet and much-respected parishioner and member of Parliament, fortunately retained his self-command to the last, and withdrew, leaving the belligerent gentleman to be applauded by his friends—the publicans and beer-shop keepers—whose champion he has long been, and who, on this as on other occasions, never failed him in the hour of need.

A NEW CHURCH is announced as about to be erected in the district of St. Margaret's, Westminster, the first stone to be laid on Ascension-day by Sir W. P. WOOD, Vice-Chancellor, who has given £1,100 towards the building. The church, it is said, is to be one of great beauty, from designs furnished by Mr. G. G. SCOTT. It is to be called St. Andrew's.

THE BISHOP OF EXETER has again issued a Pastoral letter to his clergy, in place of an oral charge at his triennial visitation, which commenced in the cathedral church of his diocese on the 24th ult. The letter was circulated among those summoned to attend, in season to be in their hands on the day appointed for the visitation. Although he does not propose a Diocesan Synod in connection with the visitation, he nevertheless intimated to the Rural Deans that the clergy would be permitted (should they wish it) to discuss subjects relative to Church matters, provided they did not touch upon doctrinal points. As may be supposed, the paper is one of great strength and sterling excellence.

THE BISHOP OF EXETER lately visited Kingsbridge and consecrated a piece of ground which has been enclosed to enlarge the churchyard. Afterward he confirmed about 250 children.

CHESSINGTON church, Surrey, has been reopened, after restoration. The Bishop of RIPON has consecrated St. Michael's church, Berlingthorpe, Leeds.

THE RT. REV. DR. CARR (late Bishop of BOMBAY) has been nominated to the rectorship of Bath, which charge it is stated he was very anxious to assume. The English papers speak of it as the first instance on record of a Bishop taking parochial duties again after such high preferment in the Church.

THE REV. DR. ARMSTRONG, of St. Paul's, Bermondsey, announces that 144 more adults have renounced the errors of Popery in that parish, since the 5th of January last. It is also said that two converts read their renunciation of Popery in St. Peter's church, Wulsall, on Easter Sunday.

Ireland.—The Bishop of TUAM held an ordination on the 23d ult., and admitted *six* to the Priesthood, and *four* to the Deaconate.

Scotland.—We lately published a letter from the Bishop of ST. ANDREWS in reply to an invitation from the Protestant Defence Society to join its gatherings. Below we give another letter equally felicitous, which is in the course of being forwarded by the Bishop to each of the ministers of the Establishment, Free Kirk, and United Presbyterians within his Diocese, along with a copy of the first Number of "ST. ANDREW'S Tracts." These Tracts were issued with a view to reconcile the unhappy divisions which exist among Christians in that country. The first number consists of a reprint of the first chapter of the 16th Book of BINGHAM'S *Antiquities of the Christian Church*, with a few notes and explanations appended by the Right Reverend Editor. It is preceded by the following dedication: "Omnibus veritatis amatoribus, praesertim S. Evangelium Praedicantibus, salutem in Christo."

Trinity College, Glenalmond.

REV. SIR: Although a stranger to you personally, I hope you will not think that I am taking an undue liberty in requesting your kind acceptance of the Tract sent herewith, and of others of a similiar character and tendency which, by GOD'S help and with your permission, will follow it from time to time.

I trust, also, you will believe that I have no other object in the undertaking which is now commenced, than to perform the work, and if it may be (through the merits of our common SAVIOUR) to inherit the blessing of the peace-makers. Further, I beg you to be assured that the Tracts (whether original or selected) will advocate no other principles than those which have been held from the beginning throughout the body of believers in CHRIST, and to which, at the commencement of the Reformation, KNOX himself appealed, as affording (next to the Holy Scriptures) the most unexceptionable ground for the decision of religious controversy, and the surest preservative against the errors and encroachments of the Church of Rome.

"We are content," he says, in the first petition and oration of the Protestants of Scotland to the Queen Regent, A. D. 1558, "that not only the Rules and Precepts of the New Testament, but also the writings of the ancient Fathers, and the godly and approved Laws of JUSTINIAN the Emperor, decide the controversy betwixt us and them. And if it shall be found, that either malevolently or ignorantly we ask more than these three forenamed have required, and continually do require of able and true Ministers in CHRIST'S Church, we refuse not correction, as your Majesty with right judgment shall think meet. But if all the fornamed shall condemn that which we condemn, and approve that which we require; then we most earnestly beseech your Majesty, that notwithstanding the long custom which they have had to live at their lust, that they be compelled either to desist from Ecclesiastical administration, or, to discharge their duties, as becometh true Ministers; so that the grave and godly face of the primitive Church may be renewed, ignorance may be expelled, true doctrine and good manners may once again appear in the Church in this realm."

And again, in his Appellation addressed to the Nobility and States of Scotland in the same year—"Let GOD, I say, speak by His Law, by His Prophets, by CHRIST JESUS, or by His Apostles, and so let Him pronounce what religion He approveth; and then, be my enemies never so many, and appear they never so strong and so learned, no more do I fear victory, than did ELIJAH, being but one man, against the multitude of Baal's priests. And if they think to have advantage by their Councils and Doctors, this I further offer. To admit the one and the other as witnesses in all matters debateable, three things (which justly cannot be denied) being granted unto me: First, That the most ancient Councils nighest to the primitive Church in which the learned and godly Fathers did examine all matters by GOD'S Word, may be holden of most authority; Secondly, That no determination of Councils nor man be admitted against the plain verity of GOD'S Word, nor against the determination of those four chief Councils, whose authority has been, and is holden by them, equally with the authority of the four Evangelists; And last, That to no Doctor be given greater authority than Augustine requireth to be given to his writings; to wit, "If he plainly prove not his affirmation by GOD'S infallable Word, that then his sentence be rejected, and imputed to the error of a man."

And as the principles which these Tracts are designed to recommend will be found, I trust, unexceptionable, so (by GOD'S help) they shall contain nothing which can reasonably give offence, as being merely of a polemical and disputatious character; and if they do not bear this evidence of the peace-making spirit from which they come, that "all bitterness, and wrath, and anger, and clamour, and evil-speaking has been put away from them, with all malice," then let them not be received into your house, or received only to be cast into the fire, which is the fittest welcome for the instruments of strife and uncharitableness.

I would fain hope that the issue of these Tracts may be so far blessed, as to give occasion for more frequent conference among preachers of the Word, who desire to speak the Truth in love, but who, as being at present separated into different Communions, bear toward each other a less loving aspect than becomes the teachers of the same Gospel, and the followers of the same LORD. For my own part, I do not doubt, that those of us who hold nearest to the true doctrine and discipline of the Church, have something which they might learn from those even who are most in error; and that while we are severally contending for some principle which is valuable in itself, we are all apt to be carried away into extremes, by which the balance of our knowledge of Divine things is disordered, if not destroyed, and we no longer prophesy, as the Scripture bids us, "according to the proportion of faith."

The title of the Series is derived from the Apostle whose name has been so long connected with the History of the Church in Scotland; and I confess, I was further led to select it, because the conduct of St. ANDREW in "first finding his brother SIMON," would seem to suggest the course which I cannot but think, it is most proper that we ourselves should pursue under present circumstances—viz., that we should first "find," that is endeavour to understand, to appreciate, to inform, to correct each other, before we attempt to agitate or unsettle the minds of those for the cure of whose souls we have severally undertaken to watch, and of whom, therefore, we must each expect to give account at the great day.

Lastly, The undertaking itself will be felt, I believe, by many to be not unseasonable at the present time. The abandonment of fixed religious principles in the government of our country, which is now openly adopted as the only practical basis for the administration of its affairs, and which, being contrary to the Word of GOD, cannot be otherwise than grievously offensive to His Divine Majesty, is plainly the consequence, not of the ascendancy of this or that political party in the State, but of the separations which we have multiplied amongst ourselves; and the only remedy, therefore, is to set ourselves, as speedily as we can, to heal our divisions. Otherwise it will be in vain to pretend to humble ourselves under the scourge, whether of war, or famine, or pestilence—or, it may be, of all these combined—which now, when we least expected it, is raised so mysteriously over our heads: for by so doing we shall only add the guilt of formalism and hypocrisy to the sin and disobedience we had before committed; hereby we have practically renounced the peace and unity which CHRIST commands; and—unless the Divine judgments shall mercifully arrest us—are prepared to apostatise, as a nation, from the profession of the Christian faith. I am, Rev. Sir, your faithful Servant and Brother in CHRIST, CHARLES WORDSWORTH,
Bishop of St. Andrews, Dunkeld, and Dunblane.

April 1854.

South Africa.—Bishop COLENSO proceeded to Natal in the *Calcutta*. The following letter, written to the Editor of the *Natal Mercury*, when the Bishop was about leaving Durban, shows how well he had been received, and in what esteem he was held:

Sir—Before leaving for the present the town of Durban, in which I have spent a most interesting week, I wish to be allowed to express through your columns my deep sense of the kind and friendly welcome which I have experienced from all classes of its inhabitants, and from many who, not being members of the Church of England, were not concerned in presenting the address to which I have already replied. I can only return their kindness by saying that I earnestly desire to be of service to them all, in any way in my power, and especially as regards the making some further necessary provision for the education of the youth of this town and neighbourhood. Indeed, I feel that my mission is not to Churchmen only, but to all the people of this colony; and I am sure that I shall best answer to the gracious intentions of her Majesty, in founding the bishopric of Natal, by giving my best assistance to carry into effect the wise provisions of this Government, for the promotion of sound learning and religious education for all classes in the colony.

I am not insensible to the many and great evils of religious dissension and separation. I would to God we all thought alike, and, as members of the Church of our native land, were able to unite in the same forms of Christian worship, and share in the same holy communion. Perhaps it may please GOD in His mercy to bring us more and more to this happy unity of feeling and of action. But, whatever may be our differences, may the GOD of Peace be with us, and give us all grace that, in the midst of a heathen population, and in the very presence, as it were, of the power of darkness, we may live together in brotherly love and Christian charity, as fellow-servants of one great Master, and fellow-labourers for the extension of His kingdom in this land. I am, &c.,
J. W. NATAL.

Australia.—The *Sidney Morning Herald* of December 21st states that the Bishop of NEWCASTLE held an ordination in St. James' church, Morpeth, on the preceding Sunday, when Mr. JOHN MOSELY, Mr. ARTHUR WAYN, and Mr. SEPTIMUS HUNGERFORD were made deacons, and the Rev. F. R. KEMP and the Rev. ARTHUR SELWYN, priests.

FROM THE *Occasional Paper* of the Propagation Society, it appears the state of society in the Diocese of Melbourne is rapidly improving. The following paragraph from the Bishop is good news indeed:

The great event affecting the position of the clergy, and the religious condition of the country, during the present year, has been the passing of the Act of Council, appropriating £30,000 a year to the maintenance of clergy, and building of churches, &c. How it will eventually work, or whether it will not be repealed, I will not venture to predict; but it has, I hope, done us good, in giving a great impetus to the building of churches, which we greatly need; and it also makes me less anxious about the maintenance of additional clergymen.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as necessary allowances are made by the cutters of the establishment.
1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan*.
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

TWO WAYS TO LIVE ON EARTH.

There are two ways to live on earth—
Two ways to judge, to act, to view;
For all things here have double birth—
A right and wrong—a false and true.

Give me the home where kindness seeks
To make that sweet which seemeth small—
Where every lip in fondness speaks,
And every mind hath care for all:

Whose inmates live in glad exchange
Of pleasures, free from vain expense—
Whose thoughts beyond their means ne'er range,
Nor wise denials give offence:

Who in a neighbour's fortune find
No wish, no impulse, to complain—
Who feel not, never felt, the mind
To envy yet another's gain:

Who dream not of the mocking tide
Ambition's foiled endeavour meets—
The bitter pangs of wounded pride,
Nor fallen power, that shuns the streets.

Though Fate deny its glittering store,
Love's wealth is still the wealth to choose;
For all that gold can purchase more
Are gauds it is no loss to lose!

Some beings, wheresoe'er they go,
Find nought to please, or to exalt—
Their constant study but to show
Perpetual modes of finding fault:

While others, in the ceaseless round
Of daily wants and daily care,
Can yet cull flowers from common ground,
And twice enjoy the joy they share:

Oh! happy they who happy make—
Who, blessing, still themselves are blest;—
Who something spare for others' sake,
And strive in all things for the best.

CHARLES SWAIN.

COMMUNICATIONS.

For The Churchman.

CHRISTIAN NURTURING OF THE YOUNG.—No. 3.

If there is any station in life in which the faithful Christian should be distinguished from the mere man of the world; and the believer in the gospel doctrine of moral and spiritual accountability, and the everlasting issues with which the Bible invests it, from the heretical or infidel rejecter of the doctrine; it is *the instructor of youth.* His office is invested with a most solemn responsibility. Few can exercise a more controlling influence over the young; whether to subject their minds to guidance in a desired direction, or guard them against that which is not desired. The beings thus subjected to him are moral, responsible, and immortal. All the developments and improvements of their *intellectual* faculties and powers, if not made subservient and tributary to the proper operation of the *moral* and *spiritual*, will but increase their guilt and punishment.

There never was a more wretched delusion, or one fraught with more danger to man's best interests, individual and social, than this severing, in education, of his intellectual from his moral and spiritual part: giving all latitude of inquiry, and indulgence in speculation, to the *head*, and storing it with that knowledge (or what passes and is received for knowledge) which is power, to the neglect of the right guidance and control of the *heart;* "out of" which "are the issues of life," inasmuch as it is the seat of the principles and affections whence results human responsibility, and the proper cultivation and government of which are necessary to the due discharge of that responsibility. Knowledge is indeed power, and power as tremendous for ill as it is efficient for good. The momentous question which effect shall predominate, is one with the question, whether instruction is imparted on the principles of that religion which GOD has given to men for their best interests here—whether the individual, or society, or the country is considered—and their everlasting happiness hereafter; or in opposition to this religion, or indifference to it, or neglect of its principles and precepts: in other words, whether the native depravity of man is left to do its evil work on the faculties and energies of his intellect, with their means of influence increased by knowledge; or whether, with the imparting of this knowledge, and incorporated with the whole system of instruction, there is faithful application of the means GOD has graciously provided for counteracting that depravity, and rendering its subject, converted from its influences, and by renewal and sanctification enabled to rise above them, and moving in the purified atmosphere of holiness and virtue, prepared to do the fullest justice to sound learning, and turn it to the best account for human welfare and happiness.

The unholy and irreligious teacher of youth, or one who knows not, or fails duly to appreciate, the principles and maxims of the Gospel, or is uninfluenced by its spirit, can hardly be a blessing to the community: he may be, and there is great danger that he will be, a curse to it. He cannot but strengthen the demoralizing and destructive operation of that enmity of the carnal mind against GOD, which constantly repels good and fosters evil; and which mere human learning, without the Gospel, is not only unable to remove, but through the pride it nourishes, and the undisciplined speculation it encourages, and the positively immoral and irreligious perversions of learning with which it meets, and to which it is tempted, rather furthers in its malign influences.

The Christian teacher, worthy of the name, recognizes his true position, as invested with the care of moral and spiritual, as well as intellectual beings, who are bound to make all the stores and operations of mind contributive to the soul's advancement to the purity and excellence of its heavenly inheritance. He regards his office as having laid upon it by Him Who is Head over all things to the Church, a ministration in that Church in aid of those who have the pastoral care of souls, and thus fraught with serious responsibility touching the spiritual and eternal welfare of his pupils.

All education except that which has a constant reference to the spiritual character and responsibilities of the subject, is unnatural, and therefore unsound and dangerous—unsound on truly philosophical, as well as on Christian principles. The information of the head, without the proper religious and moral influences over the heart, is a source of no small danger to individual character, and to the interests of society and the commonwealth. The suffrage of the world to this effect, has been full and strong. The union of religion with education the earliest scripture records prove to have been of GOD. His Church under the patriarchs, and as organised through the great Israelitish lawgiver, had it incorporated into its essential objects and operations. Guided by the light of inspiration which remained to them, all heathen systems of religion adopted the same principle. What of wisdom and of right still lingered in them, appreciated the important truth, that without religious principle and control, learning was the reverse of beneficial.

And in nothing has the Christian Church acted, from its first and purest days, in greater accordance with the reasonableness and fitness of things, with its character and duties, and with the interests of its members, and of that world of which, when true to its divine mission, it is the best friend; than in its provisions for the education of the young.

The true source of the severance of religion from ordinary education, is to be found in infidelity; aided, indeed, in this as in many of its influences, by the unhappy spirit of sect, and of dissent from that Church which GOD has constituted the guardian and dispenser of the Gospel, and the pillar and ground of the truth. This spirit is often the result of indifference to special religious profession and communion; and endeavours to amalgamate, as far as possible, various professions and communions, upon what may be held among them as common principles; and thus, surrendering much that is essential to the integrity and purity of the Gospel and the Church, or regarding it, because classed in the category of non-essentials, as to be, for certain common purposes, kept out of view, opens an easy way, first to allowing as genuine any sort or degree of Christian profession; and then to admitting sincerity, and especially a strong feeling of assurance, and imagined experience of benefit, as an argument for right. An important end of infidelity is thus gained. What is called *general religion* is deemed enough for the ordinary purposes of education; and this prepares the educated for any direction of religious principles and feelings which circumstances may indicate, or to which influences may lure. In its fear of being thought sectarian, this very spirit of sect will so eschew whatever may be thought peculiar or denominational, (as, with something of undue liberty with the English language, it is called) as to prevent whatever religion may find its way into the business of education from being sufficiently definite in what is either to be believed or done, to take a substantial practical hold of the youthful mind, and thus make the nurturing of that mind a preparation, not merely for enterprise, skill, and success in this life, but also for the perfect consummation and bliss of the life to come.

If we would have reasonable hope of the proper influence of religion on the minds of the young, it must enter into their ordinary training. Their every-day studies must be invested with its principles and spirit. They must not learn to consider religion as one thing, to claim but insulated and occasional attention, and education quite another, to occupy their chief time and care, and not to be interrupted or interfered with by religious studies or pursuits; but should be taught to regard religion as the living principle which is to diffuse itself through their whole character, to regulate all their pursuits, and to give its sanctions, motives, and views, to the practical application of all the powers, physical, moral, and intellectual, with which GOD has blessed them. Hence the necessity of introducing religion, as a constituent part, into the ordinary system of instruction.

The only religion truly worthy of man's regard and care, and fraught with the best blessings to him, is Christianity—the religion of the Gospel. This, therefore, should be the religion of our schools. Mere abstract notions of religion and morals have as little to recommend them in true philosophy, as they have in Christian theology. They are often a dangerous lure, presenting a deceitful appearance of the love of truth, where little or nothing of that affection exists to any practical purpose. Religion, including the principles of sound morals, to have real life, must have a form. Divest it of that provided in the Gospel, and it will assume, as, where revelation is unknown, it ever has assumed, the hideous and disgusting forms of paganism; or, as where furtive use is made of the surrounding atmosphere of revelation, to swell the pretensions of that false philosophy which, in Christian lands, puts forth lying claims to being man's reasonable guide in religion, —the meagre, deceitful, unsatisfactory, and morally and intellectually degrading form of infidelity; or, in vassalage to the stern behests of moral and spiritual tyranny, and in succumbency of the prerogatives which true Christianity secures for the human soul, to the blind guidance of antichristian artifice,—the beguiling forms of superstition; or, mingled with ill-regulated fancies of what the Gospel should be, and false zeal in behalf of what it is supposed to be,—forms and shapes to meet each varying view of sect and schism and party, of proud self-reliance, or rampant and disorderly enthusiasm and fanaticism; and often, falling in with a disposition mournfully natural to the human mind, will make *form* the main dependence, and the substitute for the less welcome engaging of the heart's affections and the life's devotion.

And as Christianity cannot, any more than what is termed religion in general, exist save in a definite form; the conscientious Christian will seriously ask, resolved, by GOD's grace, to govern himself by the reply which well-established facts afford, whether it has pleased GOD to give to His Gospel a form in which it is to be sought, known, and adopted, by those who would be His true servants and followers. Has He appointed a Church, as an outward and visible society, of which He requires men to be members if they would be faithful to the Gospel? Has He set a ministry in this Church, to be commissioned by Him—to act among His people with *His* authority, not to derive authority from *them?* Has He appointed a way in which His ministry is to be vested with this authority; or has He left this to be determined by every man's private judgment of his own case, or by methods and plans adopted by each society of men desiring to have the Christian ministry? Has He appointed sacraments in His Church? If so, has He left it to men to determine for themselves what they will regard as the proper administration of those sacraments? Has He required *faith*, not as an exercise of mind which is to judge of what is right only by the impression made, and the confidence and assurance wrought therein; but as a reasonable and consistent assent to the facts and truths of the Gospel, as a system to be embraced, and to be the rule and measure by which all mental states and frames, and all spiritual satisfactions, experiences, exercises, and assurances, are to be judged and governed? Has He required His own worship, and the preaching of His word, as things of order and decency and authority, and not left to be regulated, in principle and manner, by such ideas of fitness as individuals or associations may judge best? In short, has He afforded rules and precedents for the ordering of His Church, or thrown this upon the judgments and preferences of any who may agree to form a church among themselves?

The reader is, of course, prepared for the frank avowal of the conviction, that the standards of the communion to whose interests this paper has been so long and faithfully devoted, furnish that answer to these queries which is the most in harmony with the evangelical system in its integrity and purity; and that an answer doing anything like equal justice to that system, is not to be found in any of the communions around us. Our only security, it is therefore thought, for such education as will be true to the Gospel's claims upon the heart, mind, soul, and life of a Christian, and will nurture the young for turning all their faculties and powers to the glory of their Maker, and bringing all their stores of knowledge, and all the exercises and improvements of their intellect, as an offering to Him Who hath redeemed them unto GOD; is to educate youth well in the distinctive principles of our own communion. This will not be a *sectarian* work. It will be but maintaining the distinction marked out by Holy Scripture and ancient authors, between the evangelical and catholic system of religion, and the additions, subtractions, changes, and corruptions, with which man's honest often, but deluded judgment, or his unhallowed ingenuity, or his wicked perverseness, and cherished hostility to GOD, have marred it. It is, of course, not intended to deny that good may often be, and by GOD's grace and mercy often is, mingled with evil; and that honest, earnest, and conscientious men may be instruments of good, perhaps distinguished good, notwithstanding the disadvantages of an erring judgment under which they labour. Sound philosophy, however, as well as Christian principle, teaches us that the value and importance of an end is far from establishing the character of the means. Perfectly consistent with all kind allowance, and respectful and grateful recognition, of good done on other than sound evangelcal principles, are a decided and discriminating preference for doing good on those principles, honestly maintained, and faithfully acted upon; and a desire and effort to have the rising generation well nurtured in those principles, and secured, as effectually as may be, from temptation to indifference or opposition to them.

A serious warning connected with this subject, which every good Christian should lay to heart, is found, not only in studying the character and course of popery; but also in comparing the results, as they develope themselves in history, of the professions of the Gospel, which have flowed from the reformation as mainly conducted under the auspices of LUTHER, CALVIN, and their associates, on the continent of Europe; with that system which came out of the reformation of the Anglican Church. A view of the various communions which have sprung from the former in Europe and America, and of those from the latter, will show the immeasurably greater value of *this* for all purposes connected with the preservation and diffusion of *the true Gospel.* The nurturing of the young must be in conformity with the lesson thus given, if we would have them established, strengthened, and settled, as the true and consistent followers of JESUS CHRIST.

B. T. O.

For The Churchman.

THE WAR IN THE EAST.

MY DEAR MR. EDITOR: I look upon the controversy in the East as one of the most momentous of modern times, if not the most momentous that has ever been waged on this earth of ours. For several years past, I have been deeply interested in the study of Russia as a great fact in the Philosophy of History, and in doing so have found great necessity for looking behind the representations of foreigners, into the writings of Russians themselves.

I have no disposition to discuss any of the ordinary topics spoken of as the causes of this war. Nor is it clear to my mind that this war is a fact to be considered and *understood* by itself. It is to me far more likely to be but a part of a great fact, a scene in a far more comprehensive drama than is now generally supposed. Whether Russia has a right to the Protectorate of the Christians of the East, and France and England are combined to wrest that right from her; or whether her design is purely political—to get possession of Constantinople—as England and France pretend, are questions which lie upon the mere surface of the subject, and could be easily adjusted, as, in fact, could all others that have yet been raised, if there were not a far mightier contest lying underneath all these mere surface movements and pretexts.

I do not mean to say that the parties in the contest understand or have even a remote suspicion of this deeper and under-lying issue. It is not often the case in the great controversies of the world's history that its parties and actors do understand what they are really doing, and the principles for which they are really contending. We have a statement of this fact in the tenth chapter of Isaiah, 5–8 verses: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. *Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.*"

Russia sprang into existence as a nation at about the time of the complete division of the Eastern Church from the West, and the subjugation of the West to the yoke of the papal supremacy. Its first king was Ruric of Novogorod, A. D. 882. In 981, the nation seems to have been *thoroughly* based upon Christianity, as it was interpreted and understood in the East in the days of the general councils; and from those standards it has never departed or degenerated. The scriptures were translated into their language at about the same time, and their use has never been prohibited or discouraged among the people. The Scriptures were translated into the language of the people, and within the last forty years a Bible society has been formed at St. Petersburg, which has issued the Scriptures n the thirty-odd different dialects spoken within the Russian Empire. The writings of the holy Eastern fathers are also translated and freely circulated for the purposes of religious instruction and edification.

In 1598, the dynasty of Ruric became extinct, and the neighbouring nations, chiefly the Poles, busied themselves in an endeavour to get some one who *was a Romanist* on the throne of Russia. In 1592, SIGISMUND of Poland became king also of Sweden, and with him "there began that course of hostile policy of the Western Church against Russia, which so cruelly manifested itself in the *Unia* and the pretenders, and, at length, in the calamitous sacking and destruction of Moscow" (in 1571).*

In 1616, the empire became settled again, under *Michael* (the gift of GOD), the great-grandfather of PETER THE GREAT, and from that period Russia has pursued her idea with unswerving zeal. The Russians are a thoughtful people; perhaps, as a whole, the most given to patient continuity of thought and unfaltering adherence to opinions once adopted of any people on the earth. They had suffered too much, and their priests and patriarchs had resisted the papal claims with too much of energy and learning, to allow them to be at all favourable to Romanism. More than a century of civil war, kept on foot by Romish influence, to enslave them to Roman corruption and domination, had made an impression upon the people that can never be effaced from minds as tenacious as the Slavonic. They regarded Romanism as the Reformers of the West did—as another gospel—a departure from the primitive faith, and, as they had seen, allied to the most galling tyranny, seeking to accomplish its ends with the most unscrupulous disregard of the character of the means to be used. Hence a hostility to Romanism which has amounted to an intolerance.

From this same distant watch-tower, the Russian also saw another great fact of the West. He saw the rise of Lutheranism and Calvinism. He saw the Peasants' War. He has seen, too, the Rebellion of 1640, the English Revolution of 1688, and the French Revolutions, from 1794, down. He has seen the rise of radicalism among Protestants, and of infidelity among the Papists and Protestants too. All these things he attributes to the rise of the individualizing and disorganizing principles of LUTHER and CALVIN—extending to political as well as to religious subjects. And he has set himself, with a firmness of adamant, as against the tyranny and corruption of Rome, so also against its opposite extreme of Protestantism.

The fundamental idea of Russia is that the Czar, or emperor, is *the father of his people, and the people are his children.* And as they do not allow the idea of any diversity of interests, any separation in feelings or in confidence between the emperor and his people, so they will not allow of the intervention of any constitutions and charters,—as necessary restraints or securities. If the father does not love his children, and is not willing to devote himself for them, no constitutions and charters can make them a happy and prosperous family; and the very introduction of such express compacts is an admission of the doctrine, that each party may be selfish and self-aggrandizing, at least up to the limits of the compact.

In the pursuit of this view of his authority, and the responsibility of his position, the Czar has said, and with the entire approbation of his spiritual advisers—for without them he does nothing—that as a father of a family, so he, as a father of a nation, cannot and will not allow others, and foreigners under the protection of his hospitality, to come in and teach the people committed to him doctrines which are not only subversive of the peace and order of the State, but which are also destructive to the soul—those on the one side leading directly to the superstitions of Rome, and those on the other to the negations and unbelief of ultra protestantism. He has a profound distrust of *what we call* civilization, as being inseparably connected with infidelity and licentiousness. This is his position, the defence of this is his mission; and this is the idea or the principle for which the Czar, as the party on one part, is contending in the present struggle.

But the Russians are not the ignoramuses that we suppose. Of sciences, perhaps they have not quite so much as some other nations. Of the bold and reckless speculations in theology, in geology, in ethnology, etc., which set at defiance all regard for the WORD OF GOD, they have nothing. Of knowledge of the Greek and Latin literature of heathen antiquity, they make but little account. But they have a language far superior to what Greece or Rome ever knew. They have a middle age literature superior to that of any nation in Western Europe. And of theology—in the proper sense of the word—they have enough, and always have had enough, to keep them from the superstitions of popery and the heresies of Protestantism; and I do not hesitate to avow the belief, as the result of a good deal of inquiry into Russian sources, that the Russian clergy, to-day, or at any day for the *last three centuries*, know more of *theology*—in the true and proper sense of that word—than either the clergy of the Romish Church, as a body, or the Preachers among the Protestant sects.

And in regard to the arts and sciences of life, as every one knows, from the days of PETER the Great down, the Russians have been progressing as fast as a sound and conservative regard to the principles of safety and stability would allow.

This, then, is their idea: the nation is a family; the Czar is father; his subjects are the children; they are to be devoted to each other in life and to death; the innovations of Rome, and the licentiousness of latitudinarians, are both to be kept out; freedom of choice, and opportunity to choose is hardly to be desired, when they have the truth already, and all that could be gained by the opportunity would be the possibility, and perhaps the probability, of error voluntarily held, and a field for the endless intrigues of demagogues and heresiarchs.

Now I do not propose to discuss this theory, either in regard to its principles or its praticability. It is the *Russian* idea. It is the idea that every father of a family acts *upon in his family*, if he has any Christian regard to his duties and his responsibility. It is this idea, *as a theory of national polity*, which France and England have combined to put down. If Russia were basing its polity upon the same principle as theirs, all the points actually raised and discussed could have been settled long before this time. But now the issue has been stated to be that between civilization and barbarism. These are the words which the Emperor of France himself has used. They are the words in which the people of England and Europe are called upon to engage in the contest. It is so, bating the misnomer. It is a contest between the Russian idea of civilization and the French. And the French *pro hoc vice* at least are the tools of the Pope. We know this policy. When they cannot get or have an immediate prospect of ascendancy, they ask an equal toleration, and this the Latitudinarians ask also: the demand is, that the field shall be thrown open for a strife for the mastery, and if none can get the whole, why, all will profess to be seeking to divide the whole that each may at least have a part.

The present struggle may be but a beginning of the controversy. The Russians have shown what they are made of. NAPOLEON saw this same issue, as no one now engaged in it on the Western side appears to see it. His expedition to Moscow was the result. The Russians burnt their capital and would have burnt every town and city west of the Ural mountains, and pursued the French as long as there was a Russian drawing the breath of life rather than, permanently, submit to any domination of Celts or Teutons, Papists or Radicals, on Slavic soil. The dismemberment of Poland was one scene in the drama, the expedition of NAPOLEON to Moscow was another, and we are in the midst of one still further advanced.

If the great idea of the West, DEMOCRACY—democracy in all things—the popular will the ultimate and only standard—democracy which disregards alike a Church, creeds, and priesthood, in religion; and constitutions, charters, and compacts, in politics—is to prevail and be the final result of all earthly polities; then the nations which represent this idea will *finally* succeed in the struggle. The power of Russia will be broken, and a new field be opened for freedom, civilization, democracy and progress. But if the West itself is in a transition state; if liberty is but verging here towards licentiousness; if democracy is becoming anarchy; if private interpretation is running into free thinking, and free-thinking into infidelity and irreligion; if the nations including England and our own, have got to go through a French Revolution to a French military despotism, and be ruled by one possessing all the authority of an Autocrat of the Russias, and by theory professedly released from the obligations of patriachal love and self-devotion to his people which prevail there; then Russia cannot be conquered. She may be checked and chastized. But GOD has a work for her to do, a doctrine for her to preach, which requires her continuance for generations to come.

There is in this struggle, as in every other, something more than cannon, and musketry, and sabres, and navies, and the skill of military prowess. These are all but the agents and means by which GOD works to accomplish the wonders of the world's history. But the race is not to the swift nor the battle to the strong; the power and the victory are alike of GOD, and centuries are required to work out the problems which His Providence presents in the course of human history.

CONTRIBUTOR.

* Mouravieff.

For The Churchman.

Much is said of late, and justly, of the inadequate support of the clergy. And there is much which is hopeful in the fact, that with so many, reform in this particular is necessary as an immediate step, to prevent the dearth already felt from becoming an absolute famine throughout the land. But there are other causes also which keep our seminaries thin and pulpits empty. One, it seems to me, is very prominent—and that is, the too common language employed towards our missionaries; as though they of course were men of feebler intellect, and neither by education nor talents fitted for the higher stations in the Church, and even for others must undergo a scrutiny which savours of invidious distinctions in the house of GOD. Which, to pious minds looking towards the ministry, and to whom nothing is so shocking in men of so holy a calling, as "the studying in the way which should be greatest," is a stumbling block, whose magnitude, it seems to me, at this time, is not realized.

Could not the particular trials and duties be set forth, without employing such language: "We must have men of talents;" "Men of the right stamp;" "No other need apply," &c., &c.

I do not deny that "there are diversities of gifts." There are men of greater and lesser powers. Some wield more graceful pens; some are more eloquent preachers; some, more efficient parish ministers; some are better fitted to be leaders in the sacramental host, and delight in no music so much as that where "arms on armour clashing," make (to others) "horrible discord" in the fierce fight of controversy; men who are, in fact, invincible spirits, armed by nature as well as the times for those trying hours, when all but the "shields of the mighty are vilely cast away."

And some are milder and more judicious—better fitted to secure an advantage gained; and in a more genial atmosphere, far removed from the din of battle, are doing equally good service to the Church, by "casting precious seed on every furrow upturned by the ploughshare or softened by the rain."

But again, the too common language employed not only savours of invidious distinctions, but it seems to take for granted that there is no such thing as self-sacrifice or self-denial in the world. It encourages the erroneous idea that men who are willing to work in the more laborious and less promising fields are worthy of no other.

It is so in these days, outside of the Church, that great pretensions must be the accompaniment of anything great. The pretender who advertises his wares at greatest cost, in largest capitals and most boastful terms, is the man who most generally takes the surest course to favour and success. May there not be some of this spirit inside of the household, if the man offering himself for a missionary work must be suspected as unfit for more lucrative posts, and subjected to a special ordeal? Is it so, that if St. Paul is willing to work at his trade, to be chargeable to no one, for the Church and Gospel's sake' there are multitudes willing to leave him in his toil uncared for? while others, seeing his often confessions of weakness and sinfulness, suspect him of being weaker and sinfuller than he seems, and quite unfit (not claiming it of right) for any more prominent or lucrative position in the Church, than that very one where his tent-making is necessary to supply his daily wants. Some of the highest dignitaries in the Church were once missionaries, and they are so still.

So far as I know, there is no lack of a self-sacrificing spirit, or of zeal, intellect, scholarship, or energy, among those who at this time compose this very reliable portion of the officers in the great army now waging war with "principalities and powers and spiritual wickedness in high places." Let not our language be such as that any can even suppose it otherwise. It is the Church's fault if there are any admitted to holy orders unfurnished for their work. And it is at the same time discreditable to our institutions and professors, who keep the keys of knowledge, as well as to our missionaries, to suppose there are such.

It will prevent men from coming into the ministry; it will encourage the making pretensions high enough to avoid self-denying and obscure fields, lest their qualifications should be suspected, if—after the regular ordination examinations—there is to be another test, by which men applying to be missionaries are to be weighed and measured.

NOT A MISSIONARY.

Feast of St. PHILIP and St. JAMES, 1854.

EVERY LITTLE HELPS.—I see in this world two heaps—one of human happiness, and the other of human misery. Now, if I can take but the smallest bit from one heap, or add to the other, I carry a point. If, as I go home, a child droppeth a half-penny, and if by giving to it another I can wipe away its tears, I feel that I have done something; and I should be glad indeed to do greater things, *but I will not neglect this.*—REV. JOHN NEWTON.

A WORD OF ADVICE.—When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to change your dress, perform your toilet, and put things to rights. He calls to see you, not your clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concernments. And if you invite him to sit at your table, give him precisely such food as your family would have if he had not visited you. And improve your time, while he is with you, in conversation upon such subjects as tend to increase your knowledge and your happiness. Preachers are men, and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will not come again, lest by so doing he should put you to some inconvenience. Be kind enough to see him just as you are, when he calls—he will like you the better for it.

PERMANENT rest is not to be expected on the road, but at the end of the journey.

FOR THE YOUNG.

THE ROOK AND THE SPARROWS.

The following lines are from a little publication, made a quarter of a century ago in London, in which we more than suspect CHARLES LAMB, and his sister "BRIDGET ELIA," had a share. The fable which we give has a kind, amiable moral; and in its simple way is adapted to teach us a great deal. It is, in truth, an illustration of the great lesson of the mutual dependence of all upon each other in this world, which the Deity has created for all, who *"maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."* These verses are signed Mrs. LEICESTER, and are doubtless from the pen of the same tender-hearted, sorely-disciplined MARY LAMB, who wrote an excellent little book for good children called "Mrs. LEICESTER'S School."

D.

"A little boy with crumbs of bread
Many an hungry sparrow fed.
It was a child of little sense,
Who this kind bounty did dispense;
For suddenly it was withdrawn,
And all the birds were left forlorn,
In a time of frost and snow,
Not knowing where for food to go.
He would no longer give them bread,
Because he had observ'd (he said),
That sometimes to the window came
A great black bird, a rook by name,
And took away a small bird's share:
So foolish Harry did not care
What became of the great rook,
That from the little sparrows took,
Now and then, as 'twere by stealth,
A part of their abundant wealth;
Nor ever more would feed his sparrows.
Thus ignorance a kind heart narrows.
I wish I had been there, I would
Have told the child, rooks live by food
In the same way the sparrows do.
I also would have told him too,
Birds act by instinct, and ne'er can
Attain the rectitude of man.
Nay that even, when distress
Does on poor human nature press,
We need not be too strict in seeing
The failings of a fellow-being."

—*Children's Magazine.*

THE RUNAWAY'S RETURN.

A STORY FOR DISOBEDIENT BOYS.

Well, here I am, after a night's walk, once more in the village where I was born. The sun is up now, and shining brightly. Things appear the same, and yet different. How is it? There was a big tree used to stand at the corner; and where is the Carver's cottage?

Three days ago I landed at Portsmouth. It was on my birth-day. For ten long years have I been sailing about on the sea, and wandering about on the land. How things come over me! I am a man; but for that I could sit down and cry like child.

It seems to me as yesterday since I ran away from home. I got up in the morning at sunrise, while my father and mother were asleep. Many and many a time had I been undutiful to my poor mother and unkind to my father, and the day before he told me how wrong it was. He spoke kindly, and in sorrow, but my pride would not bear it; I thought I would leave home. What is it that makes me tremble so now?

My father coughed as I went by his door, and I thought I heard my mother speak to him; so I stood a moment, with my little bundle in my hand, holding my breath. He coughed again. I have seemed to hear that cough in every part of the world.

When I had unlocked the door, my heart failed me; for my sister had kissed me over night, and told me she had something to tell me in the morning. I knew what it was; she had been knitting a pair of garters to give me on my birth-day. I turned back, opened the door of her little room and looked at her; but my tears fell on the bed clothes, and I was afraid it would awake her. Half blinded, I groped down stairs.

Just as I had gently closed the door, the casement rattled above my head. I looked up, and there was my mother. She spoke to me, and when I did not answer, she cried aloud to me. That cry has rung in my ear ever since, aye, and in my very dreams.

As I hurried away, I felt, I suppose, as CAIN felt when he murdered his brother. My father, my mother and my sister, had been kind to me, I had been unkind to them; and in leaving thus, I felt as if I was murdering them all.

Had I been a robber, I could not have felt more guilty. But what do I say that for?—I was a robber! I was robbing them of their peace. I was stealing from them what the whole world could not make up for them; yet on I went. Oh that I could bring back that hour.

The hills look as purple as they did when I used to climb them. The rooks are cawing among the elms by the church. I was wondering if they are the same rooks! There's a shivering comes over me as I get nearer home. Home! I feel that there's no home for me.

Here is the corner of the hedge, and the old seat, but my father is not in it. There is the patch of ground that my sister called her garden, but she is not walking in it. And yonder is the bed-room window; my mother is not looking out of it now. That cry! that cry!

I see how it is. There are none of them here, or things would not look as they do. Father would not let the weeds grow in this fashion, nor let the thatch fall in, and my mother and sister would never suffer that straw through the broken panes.

I'll rap at the door, any how. How hollow it sounds! Nobody stirs. All is silent as the grave. I'll peep in at the window. It's an empty house, that's clear. Ten long years! How could it be otherwise? I can bear hard work and thirst, but I can't bear this.

The elderberry is in blossom as it was when I ran away; and the woodbine is as fresh as ever, running to the window which my mother opened to call after me. I could call after her now loud enough to be heard a mile, if I thought she could hear me.

It's no use stopping here. I'll cross the churchyard to see if the clerk lives where he did; but he wouldn't know me. My cheek was like the rose when I went away, but the sun has made it another colour. This is a new gate. How narrow the path is between the graves! The old sun-dial I see standing there yet. The last time I was in that church my father was with me, and the text was—"My son, hear thou the instruction of thy father, and forsake not the law of thy mother." Oh what a curse we bring upon us when we despise GOD'S holy word!

My uncle lies under the yew trees, there, and he had a grave stone. Here it is. It's written all over now, quite to the bottom:—"In memory of Humphrey Haycroft." But what is the name under? "Walter Haycroft." My father! my father! "And Mary, his wife." Oh! my mother, and are you both gone? GOD'S hand is heavy upon me! I feel it with my heart and soul.

And there is another name yet, and it's freshly cut. "Esther Haycroft, their daughter, aged 24." My father! my mother! my sister! Why did not the sea swallow me up when I was wrecked? I deserved it. What is the world to me now? I feel, bitterly feel, the sin of disobedience; the words come to me now: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it."

But yet I recollect how my dear mother used to point me to the Lamb of GOD which taketh away the sins of the world. "There is no refuge besides," said mother; "CHRIST is able and willing to save." I paid but little attention to these words once. Oh! may I never forget them now.

A CURIOUS CHANNEL OF COMPARISON.—Water is, in many points of view, a singular reflection of periodical literature, which we were not aware of before we had looked into it. For instance, it comes out in sheets, and when a sufficient quantity is issued, it is collected into volumes; but how many sheets of water make a volume, we cannot say. The frost will bind a volume of water in a variety of ways, and it is astonishing the number of volumes every year that are "bound in Russia;" and there is this further resemblance between literature and water, that, send them up by any high pressure you please, they are both physically sure, after a short time, to find their own level.—*London Punch.*

THOUGHTS ON EDUCATION.

[CONTINUED.]

But there are other studies equally common, which have, if possible, still less to recommend them. And among them there is probably none that talks more and does less than history. Now, history, true history, is doubtless, at once the deepest and usefullest study in which a whole mind can engage;—the deepest, because it images the manifold springs and the great collected stream of human life and character; the usefullest, because it forms our best compass and chart for the endless voyage upon which ourselves and all our hopes are embarked. The concentrated essence of innumerable biographies, embracing the whole sphere of humanity, it of course requires and repays the largest and freest exercise of all the human faculties. We say, true histories; for the abstraction-tissues of more recent times, made by dissecting and anatomizing the past, not by painting it, are not true histories. For a true history is a work of art, embodying universal truth in individual forms; and, like other works of art, it acts upon the mind with the force and completeness of natural objects. For a round and full development of mind, the old histories, written by men who were so simple as to give us individual men and things, not the abstract ideas of them, are almost like Nature's and SHAKESPEARE'S works. But in this age of illumination and progress, these old histories have of course given place, among grown people, to our more modern abstraction-tissues.

The old historians give us both the body and soul of the past in harmonious living concrescence; they therefore speak to all the faculties at once, and are good for people of all ages and conditions. Our modern historical abstractionists give us neither the soul nor body indeed of the past, but they give us its dry bones and ligaments in abundance. For youth to attempt the mastery of either of these, were much like beginning at the roof, and building downwards. And such an attempt is nowhere made. The locks of these mighty Samsons have to be shorn off, before the little Philistines are put to wrestling with them. They being manifestly unable to take in and digest either the embodied soul or the anatomized body of the past, a peculiar article must needs be manufactured for their use. For in this study, unlike the former ones, the substitution is not in the faculty, but in the matter of study; history being forced down to the littleness of memory, and not memory forced up to the greatness of history. Instead of raising the mind to a knowledge of individual men, or even the abstract ideas of men, the method is, to sink both these into mere names and dates and events, which are really but the clippings of the beard and parings of the nails of the past. Is not this very like going to the old clothes and shorn-off locks of men, to learn their lives and character? Such are the transformations that are wrought, in order to transform nurslings into sages! History is no longer a speaking picture of the myriad-souled past, nor would it answer our purpose, if it were. The great drama of human life is shrunk to a mere puppet-show, to suit the scope of the nursery; the master-teacher of human wisdom has dwindled into a doll of shreds and patches, to beguile the precious dreaming-time of life. No wonder that people lose their reverence for the past, when it is served up to them in such a shape!

Similar remarks might be made of divers other studies that usually swell the catalogues of pedagogic puffery. The radical fault of them all is, that they tend to spoil either the subject studied, by shrinking it within the proper limits, or the mind studying, by stretching it beyond the proper limits. If it be asked, when and how fast such studies ought to be pursued; the answer is, just as soon and as fast as they can be understood. Nay, the power of full comprehension should, no doubt, be in some measure anticipated; but anticipated for the purpose of unfolding and strengthening it, not oppressing or outstripping it. It was a favourite remark of Dr. JOHNSON'S, that "to advance in small things, is far better than to stand still in great things." It is by first doing what we can, that we gain strength and skill to do what we would.

But this unfitness and unseasonableness of studies are not our worst sins. Common as it is to overtask the mind by severity, it is, if possible, still more common to overwhelm it by multiplicity of studies. Great evil is undoubtedly resulting to education from the number and variety of subjects that solicit the student's attention. Since the beginning of the present intellectual era, sciences have multiplied so much, that we may now say of them what was once said of books. There have come to be so many things of which we think we must learn a little, that we can afford time to learn *but* a little of anything. Streams for us to fish in have got so abundant, that we go chasing from one to another, contenting ourselves with a few "glorious nibbles" in each, but catching nothing. We seem, often, to think it enough to place ourselves where the words of knowledge may visit the ear, and form themselves in the memory, without the labour of thought. It is thus that we acquire a sort of tip-of-the-tongue knowledge, and the language of intelligence comes to drop from our mouths as fluently and almost as thoughtlessly, as words drop from the mouth of a parrot. We do not so much learn to think as to make others believe we have thought, by smattering and smuggling the thoughts of others. Among us practical men, a certain stump or drawing-room flippancy, or counting-house dexterity, is, for the most part, the beau-ideal of intelligence. He who would stub and totter slowly along beneath a full head can of course hop, and skip, and dance to admiration beneath an empty one. To say this is not education is not enough; it unfits us for education: for it takes away the shame of ignorance, without removing the ignorance itself, and leaves us without either knowledge or docility.

It is curious to observe how much false philosophy, as well as practical error, there is on this subject. People not only act, but speak as if each study were exercise but for a single faculty of the mind; they therefore huddle together as many studies as they can reckon up different susceptibilities. It requires but a moment's reflection to see that the very reverse of this is the true course; for the business of education is, to form the mind, not to fill it;—not to accumulate stores, but to build up a capacity. Its whole process, therefore, may be expressed in two words, development and discipline. To unfold, and deepen, and strengthen the faculties, is the first and last of its duty; and it is by concentration, not by dispersion of them, that this is to be done. *Non multa, sed multum*, is undoubtedly the best maxim that was ever given for a student; for it is not how many things we learn something about, but how much we learn about one thing, that determines our real progress. To exercise all the faculties on one subject is infinitely better than to exercise one of the faculties on all subjects, for the latter only tends to mar that harmony and integrity of mind from which true wisdom springs. Surely, too, everybody must know, that when we attempt to look *over* many things, we cannot look *into*, or look *through* any of them. In the words of Bishop TAYLOR, a mind entertained with several objects is intent upon neither, and therefore profits not. One subject, thoroughly understood—exhausted—is far better than fifty or five hundred subjects merely glanced at and guessed at; for the habit of glancing and guessing thus formed, casts a blight on whatever promise there may have been of something better. Neatness, precision, and depth of thought, in a very limited sphere, involve such a development and discipline of mind, as will best prepare us for a due understanding of whatever subject may come before us. Moreover, there is no field so narrow but that it has an infinite extension upwards; and he who piles thought upon thought, within a very small circle, will of course build much higher and much firmer than he who scatters himself and his efforts over all creation.

To disperse the faculties, then, over a multitude of studies, is to dissipate, not discipline the mind; a course that tends only to make scatter-brains and mountebanks and blue-stockings. The long pull, and strong pull, and pull altogether, of all the powers, is what brings success and triumph. It is at the focus and convergence of all the faculties that their power becomes effectual, so that the object kindles and blazes up into the light of true intelligence. Our first business, then, plainly is, to fix upon some subject that will give due exercise to all the faculties as soon and as fast as they may be developed; and then to bring them all to bear upon it, so as not merely to *see* it, but to see *into* it, and see through it—to separate it into its parts, and reproduce it as a whole. It would not be unsafe to assert, that generally, and within very moderate limits, the quality of an education will be in inverse proportion to the number of studies pursued. In the best European institutions, where education is now carried to greater perfection, perhaps, than at any other place or time whose voice has reached us, young men spend the best part of seven or eight years on three studies; while among us democrats, lads and misses, too green to be trusted away from home, must despatch three times as many studies in about one third the time. Parents have boasted to us, that their sons, before the age of twelve, had read *through* more Latin books than we ever read *in*. Upon inquiry, however, we found they always studied with translations. Of the teachers who lack the power to detect, or the principle to forbid, such practices, of course nothing is is to be said. Doubtless they labour for wages, and are too philanthropic to peril their own interest by holding back their pupils.

So great, indeed, and so general is this rage for quickness and universality of scholarship, that it has deeply vitiated our means of education. Almost all our popular text-books are purposely made superficial, to meet our unnatural and extravagant demands. The utmost efforts are constantly put forth to divest them of that wholesome severity which makes it impossible to proceed in them without insight and understanding. They are not so much aids and stimulants to thought as substitutes for it. It is doubtless grateful to our indolence, to think that knowledge is made easy; but we ought to reflect, that when made too easy, it ceases to be knowledge: and so much has been done of late to make knowledge easy, that it is truly high time something were done to make it hard; for nothing can be vainer than the notion that it may be had without work. As teachers we have ourselves been plagued with books so outrageously easy, that they could not possibly be understood. Do we not know how much easier it is to grasp a club than a grain of silk? and that if we attenuate things into spider's web, they become so very easy, as to be invisible? If we wish to feed the mind, we had best give it something big enough and hard enough to masticate. Nature, (and she is the best teacher and text-book we know of,) nowhere attempts to instruct us with perfectly simple substances. All her works are highly complex; nay, they are instructive chiefly in virtue of their complexity: and a mind at all conversant with them, especially if it be in any way genial in its structure and movements, is rather blown out than fed by perfect simplicity of object. Even the air we breathe is a compound substance; analyze it into its constituents, and it will kill us.

How many teachers have felt themselves encumbered with the help of our popular text-books, it is of course impossible to tell; that some have, there is no sort of doubt. For students will not, perhaps cannot, stop to understand a thing, when they can recite through the whole without understanding it. It is like attempting to chew water; we cannot choose but swallow it without grinding; and if we try to chew it, it runs either out of the mouth, or down the throat. We speak with the more positiveness on this subject, because we speak from bitter experience. The truth is, we may as well despair at once of ever seeing a railroad to the land of knowledge; and while there are so many railroads which *seem* to lead there, students will hardly endure to trudge slowly and painfully thither on their own feet, as mankind always have done, and always must do. It is only of its own free, vital activity, that the mind can be either enriched or invigorated; and our case is nearly hopeless when the natural stimulants to effort are turned into narcotics. All true knowledge implies growth and development of mind; and that sort of knowledge which can be taught by book or voice, and passively received into the memory, is as worthless as it is easy. Even the contents of memory must be taken up and reproduced by the free activity of higher powers, before they deserve the name of knowledge; for it is just as impossible that another should think for us, as that another should digest for us: and if our food be digested before we eat it, it will not feed us at all, but only starve us to death. Of our so much puffed and boasted facilities of education, we may safely say, that instead of making knowledge easy, they are only making students indolent. Intellectually and morally we are all of us born into a wilderness, where each has to cut and pave his own road. To acquire strength and skill and courage for this task, is indeed our chief errand here. Of course others can lend encouragement and guidance to our efforts; but they can no more supersede them, than they can do our eating and sleeping for us. The only true course, therefore, for students, is, first, to do one thing; to *do* it. They will thereby gain strength and skill to do many things; so that they will really do more things within a reasonable length of time, by first perfecting one, than by doing *at* a multitude at once, and thus perfecting none. The purpose of education is, universality of mind, not universality of acquirement: the former is practicable, the latter is not even possible; and universality of mind comes rather by singleness than by multiplicity of subject.

[To be continued.]

INEQUALITIES IN THE MINISTRY.

The only peculiar product of an opulent State Church is the *Safe Man*, who, if a species of the mercenary genus at all, is its least disgusting and most decorous type. He is usually distinguished in early life by academical success, which forms the appropriate basis of his subsequent career. When he has entered on the business of maturer years, he seldom ventures upon the dangerous experiment of authorship; or, if he choose that mode of launching himself upon the notice of the world, he commits himself to nothing by his publication, but edits a "Father" without controversial notes, or publishes a volume of sermons, polished in style, and neutral in sentiment. He carefully shuns the violence of partisanship, and shrinks with horror from extreme opinions, aspiring above all things to the character of a sound and moderate divine. Thus he steadily rises in reputation, and the general favour which he attracts advances him in due time to an archdeaconry, a professorship, a London rectory, a college headship, or some other ecclesiastical stepping-stone. In the execution of his office he is regulated by the old monastic rule, "Bene loqui de superioribus, fungi officio taliter qualiter, et sinere mundum ire sicut vult mundus ire." He does his duty in the way which best falls in with the standard of opinion in his time; and therefore, in the present time, he will do it well, but not too well. He never originates a reform in any established institution; yet he has no superstitious dislike of innovation, and if he sees that a change must come, he is quite willing "to swell the triumph and partake the gale." He never wilfully makes an enemy; and if, as he rises, he finds it absolutely needful to drop a friend, he does it with decency; not cutting his earlier connections, like the vulgar climber, but gradually loosening their hold upon him, and letting them slip down the stream, so that he seems rather deserted by them than deserting them; for in all his actions he is distinguished by a sense of the plausible and becoming. He marries, as he preaches, prudently; and in the whole of his well-ordered life (though his prosperity may attract the assaults of envy) there is no point on which calumny can effectually fasten. At last his virtue is rewarded by the highest honours of his profession; and when the expected mitre descends upon his head, every one acknowledges that it would have been impossible for the Premier to make a "safer" appointment. He carries his ruling principle with him to the Bench, and whether charging or speaking, preaching or voting, he is the "safest" bishop in the House of Lords,—"His armis illâ quoque *tutus* in aulâ." It is the grand aim of his episcopate that no man of any party may say that he would be "dangerous" at Lambeth. If he provides for his family by his patronage, it is moderately and discreetly; from flagrant jobbery he is restrained, not merely by the fear of public censure, but by gentlemanly feeling; for with all his foibles he is still a gentleman. When at length he is laid beside his predecessors beneath the altar of his cathedral, all men must confess that his career, if it has conferred no splendid benefits on his country, has at least been serenely soothing and tranquillising to the Church. If he has done harm, it is by the omission of good, not by the perpetration of mischief.

By the abolition of the prizes of the Church, we might (it is true) eliminate the class which we have just described. The *safe man* would become an extinct variety of the clerical genus. But his place in the creation would be supplied by a degraded type. Fortune-hunters of the lower and baser kinds would swarm into existence, who would add vulgarity to worldliness, and servility to ambition. On the other hand, by such a a revolutionary proceeding, the nation would lose many advantages inseparably connected with the present system.

But the worst mischief to be feared from erasing the inequalities of the Establishment by a levelling process, would be the effect of such a measure in repelling from the Church a large proportion of those classes from which she now derives her most serviceable recruits. We have seen how many of the clergy bring into their profession a larger income than they derive from it; and we have endeavoured to show that SYDNEY SMITH was mistaken in his assertion that they were allured by the attraction which the "prizes of the Church" held out to "the gambling propensities of their nature." Nevertheless we believe him to be right in supposing that if these prizes were removed, the great majority of such men would be repelled. For if the outward *prestige* and splendour of the Establishment were thus destroyed, it would soon lose the reputation of being a "gentlemanly" profession, which it now enjoys; it would sink to the condition of the Presbyterian Kirk in Scotland, a body which is recruited almost exclusively from the lower ranks of society, and which consequently does not exercise that influence over the higher and more educated classes which ought to belong to a national establishment. The increase of the social rank and influence of the English clergy in the last hundred years is a very curious phenomenon, and its causes have not hitherto been satisfactorily explained.

It would be a great mistake to infer that the increased value of ecclesiastical property accounts for the immense change in the position of the clergy. The cause is quite disproportionate to the effect. It is true that the value of the tithe has increased in a more rapid proportion than that of the rent, so that where the income of the parson would have been a twentieth of the income of the squire in CHARLES the Second's time, it is now a twelfth of it. But it is still not such, in nine cases out of ten, as to secure the services of a gentleman. This is evident when we recollect that (not to mention the 5000 curates) the income of 8000 incumbents is below £300 a year, that is, below the ordinary salary of a banker's clerk. Nor again is it any explanation of the phenomenon in question to say that it results from the improvement of the clergy in refinement and intelligence; for this very improvement depends in great measure on the wealth of those classes from which the Church is recruited; inasmuch as the preliminary training at public school and university is a very expensive luxury, as many fathers can testify. The real cause which has poured so many recruits of higher standing into the ranks of the clergy, is to be found in the great increase (if it should not be rather called the creation) of a class which scarcely existed two hundred years ago, the *upper-middle* class of English society. If we travel from London, or any other great town, into the country, we pass hundreds upon hundreds of houses whose look tells us that they must be occupied by families with incomes ranging from £500 to £1500 a year. As the wealth of England has grown, these households have become more numerous, year by year; and with the growth of civilization and intelligence, their wealth has enabled them to procure better and better education. The sons of such families now form the majority of the English clergy. The motives which lead these men into orders we have already endeavoured to explain. And it is easy to see the causes which would neutralise these motives if the revolutionary proposals which we are discussing were carried into effect. Those among them who are urged to the work of evangelists by apostolic zeal, would still embrace the sacred calling; but the greater part would probably shrink from a profession which would then be stigmatised as plebeian by the vulgar rich; and, at all events, their parents and guardians would discourage them from entering it. Every one whose acquaintance extends beyond the Tweed is aware how reluctantly a Scotch country gentleman would see his son become a Presbyterian minister. It would be difficult to exaggerate the injury inflicted on the State, by the repulsion of the most educated and influential clergy from the Church.

But does not the existence of these rich prizes in the Church encourage an avaricious spirit in the clergy? The best answer to this question is another: Are the clergy, taken as a body, distinguished for avarice? We suppose the universal answer would be, that they are generally remarkable for qualities the reverse of this—for ignorance of the world, unbusiness-like habits, and liability to imposition. Faults and follies they have in abundance; bigotry, prejudice, and narrowness of mind, have been clerical failings from time immemorial; but no one can justly accuse them of grasping rapacity. On this point we might call in the evidence of the London beggars, who are attracted to every man in a black coat and white neckcloth, by an instinctive knowledge that he belongs to a class which they have the right to victimise. Or, again, we might quote the testimony of her Majesty's School Inspectors to the fact that if the poor in the country districts are educated at all, it is mainly at the expense of the clergyman. But a more general and striking proof has lately been given of the pecuniary disinterestedness of this profession. In the year 1836, the income of the parochial clergy was commuted into a rent-charge, which was fixed for ever at the same number of bushels of corn. Within ten years occurred the repeal of the corn laws. By the combined effect of both measures, the income of the clergy was inevitably reduced, without the possibility of any compensation, such as they might have had under the old law, from the effects of improved cultivation. Mr. COBDEN, in a letter to a clergyman, published (if we remember rightly) in 1848, stated that *he had always said that the clergy would be the only ultimate losers by the repeal of the corn laws;* but advised them nevertheless not to oppose a measure so beneficial to their fellow-countrymen *for the sake of increasing their own luxuries.* This advice was substantially wise and right. Before he gave it, however, the clergy had already adopted the disinterested course which he recommended; for neither before nor since the repeal of the corn laws was there any clerical agitation, nor a single clerical petition against the measure. We do not believe that any other class would have borne so quietly a change which so largely mulcted their professional income.—*Edinburgh Review.*

PROMPT RETRACTION.—The *Church Journal* of last week published the following letter from the Rt. Rev. the Bishop of VERMONT:

To the Rev. Professor MAHAN:

I accept, Reverend and Dear Sir, with great pleasure, your communication of 28th ult., in which you assure me that Mr. PALMER'S Treatise on the Church is not one of the *Text Books* used in our General Theological Seminary, but only one of the books set down for *reference*—that the theory to which I have objected, "forms *no part of the system of instruction*, and that, so far as you can learn, Mr. PALMER *is not*, and *never has been* referred to as an authority on the subject." You further add that his views with regard to it "find *no favour* with the Professors of the General Seminary."

My statement was derived from the fact, that I had seen Mr. PALMER'S very learned and able, but in some respects very objectionable work, specified in your *printed Catalogue*, amongst the books used in the seminary. I ought to have looked into the published list, doubtless, in order to fix its position, whether as a *text book* or only as a *book of reference*, because I grant that your distinction between them is perfectly correct. I am very thankful, however, to find myself mistaken in classing his Treatise among your text books, and I am yet more thankful for your assurance that our great School of the Prophets shows *"no favour"* to the dangerous theory which was the object of my censure. For that is the main point, after all. The work might be of great authority, as a book of reference, even if it were not a text book. And therefore I have received, with so much satisfaction, your declaration that his views "form no part of the system of instruction, and that, so far as you can learn, his book is not and never has been referred to as an authority upon the subject." No reasonable mind can ask for evidence more full and conclusive.

My local position, united to other circumstances, has effectually precluded me from taking any frequent or prominent part in the affairs of our General Seminary. But I yield to no man in my estimate of its vast importance to the Church, in my solicitude for its soundness and efficiency, and in my cordial desire that it may be favoured, by the blessing of GOD, with a constant increase of numbers, reputation and prosperity. With these sentiments, I do not regret that my unintentional error of phraseology has afforded you the opportunity to vindicate it from an unmerited suspicion; and I trust that your full disclaimer may prove as satisfactory to all others as it certainly is to me. Believe me with great esteem, your faithful friend and brother in CHRIST.

JOHN. H. HOPKINS.

TRUE PROGRESS.—The Idea of a Perfect Social State is a necessity for the human reason. It is one that more or less obscurely possesses all minds; but over all the nobler, more earnest and generous minds it exerts a powerful domination. Whether or not it is in the purposes of that Divine Providence, which is the Genius of Human History, that this idea shall ever be realized in the actual condition of the human race, we shall not undertake to determine. On the one hand, it is not absolutely necessary; men may successfully solve the problem of their own individual destination in a very imperfect state of society. But, on the other hand, to believe in it, to desire it, to hope for it, is the impulse and necessity of all the better and loftier spirits among men. So far as Young America means the feeling of this idea, the stirring of this impulse, it is a noble and sacred thing. Herein lies the only ground for anything respectable in another word much heard among us,—the word PROGRESS. Mere progress in itself, mere going forward, without regard to the end to be reached, is not anything admirable. It may be something very terrible. Make any word a watchword, stirring with electric thrill the hearts of unreflecting masses, and rousing them to action, and you do a thing which in its nature and results should be well considered beforehand.

Young America is antagonistic. It opposes itself to what it calls "Old Fogyism." What is that? Is it a dogged adherence to old abuses? A dread and dislike of all changes? An inability to see any remedy for present evils but in a return to the past? Doubtless, as against such a spirit, Young America is in the right. It is the natural reaction against it. Old Fogyism forgets that the Past can never be reproduced on the scene of the Present. If it could be, its resurrection would be anything but desirable. It would be out of place, out of keeping—not benignant.—*Daily Times.*

A CHEAP MINISTRY.—A correspondent of the *Western Episcopalian* makes the following rather apt suggestions for a return to "primitive simplicity and innocence." We are not sure but they may serve as further argument in favour of the new class or new style of Deacons, about which so much has been said of late:

A Western Diocese, April 21st, 1854.

REV. AND DEAR SIR: As I was walking up a street in one of our Western villages in the direction of the residence of one of our clergy, my attention was suddenly arrested by the thought of the pecuniary condition of the members and attendants of the Protestant Episcopal Church. On my right and on my left I beheld their fine houses, commodious enclosures, rare shrubberies, and well-kept walks. Are these people, said I to myself, educated? They must be. All the externals about their residences indicate that the inmates are a refined people! I then thought of the ministerial wants of our communion, and how they can be met. . . . . . The Episcopalians are, I said to myself, justified in surround-themselves with these innocent means of gratifying their acquired and delicate tastes. Educated people must have refinement about them—objects upon which minds trained to admire and love order and beauty can repose. . . . . . How foolish, I thought then, is it to insist on having an educated ministry! and, I thought again, *how cruel!* Would it not be true wisdom in our Church to dispense with the amount of learning upon which she now insists in her ministers? Let us seek to fill our pulpits with strong-minded and pious men, but with men who can live with comfort upon what our labourer or common mechanic can earn. Our clergy are now gentlemen, and have tastes which cannot be gratified upon their slender incomes. Their wives are ladies, but how wretchedly do they live! For the most part they are kitchen scullions! An educated man will not marry any other than a lady, but, if he were uneducated, he would be satisfied with a plain woman for a wife.

I was thus musing, when I met with a Methodist gentleman. I was thinking, I said, upon the folly of an educated ministry. What? said he. I was thinking, I repeated, upon the folly of an educated ministry.

But why? said he. *Our people* are now insisting upon having an educated ministry. Will they give such a better support? Ah, said he, there's the rub! But how on earth, I replied, can we furnish an educated ministry? What young man of education can make up his mind that his wife shall be reduced to a state of servitude? Does it not require a deeper piety than we can reasonably expect in young men of education, that is, of gentlemanly habits, to enter the ministry to be doomed for life to poverty? Well! well! The truth is, I said, the churches must dispense with gentlemen in their pulpits. Let us unite in teaching them that it would be economical, at least, to be satisfied with plain men of good understanding and sterling piety, but without an education. The more you educate a man the more expensive you make his habits! You are right, said he. I am, said I; and I intend to proclaim these notions of mine to the world. Mr. Editor, the more I reflect upon this subject, the more certain I am that I *am* right. Our people should do one of two things; they ought to give their clergy enough to support gentlemen, or they ought seriously to turn their attention to the subject of dispensing with gentlemen in our ministry. Would not plain men do as well? If we had plain, conscientious men for our ministers, we would not have to tax ourselves as we do to support our ministry, and they would be much more comfortable than our present clergy. We are now ourselves in a bad way. We pay our clergy, we think, pretty high; and we yet know they are in wretched poverty; but if we had plainer men, both they and we would be happier. I may not be right, but I am sure that we ought to think upon this subject. Very respectfully,

AN EPISCOPALIAN.

P. S.—There is another reason, Mr. Editor, for dispensing with an educated ministry. If our clergy were not educated, our people would themselves soon dispense with learning, and we should all sooner return to primitive simplicity and innocence.

ADVERTISEMENTS.

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.
R. & R. LAVERY, 243 Grand street,
ap22-3m (A few doors east of the Bowery.)

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at t and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9-tf] M. H. LICHTENSTEIN, No. 90 Bowery.

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [ap1-3m] CHILDS & SMITH, 449 Pearl st.

THE CHURCHMAN.

NEW YORK, MAY 20, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTICE.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

THE PROVIDENCE OF GOD THE GENIUS OF HUMAN HISTORY.

Europe is again the theatre of war—a war of which no one can foresee the end or the consequences. It may be a brief struggle, involving only the powers now standing in actual belligerent position, and ending in a substantial return to the previous state of things. It may be a prolonged contest, drawing into it all the powers of Europe, arousing a series of revolutionary struggles in Poland, Hungary, Italy, and Germany, and terminating in a vast reconstruction of the political map. It may lead to the overthrow of the Turkish Empire, to its absorption into the overgrown power of Russia, or to its partition among several powers. It may lead to the restoration of the old Greek Empire, with consequences of momentous import to the Eastern Church and to the re-establishment of the old Unity of the Church Universal. The Almighty alone can see the end from the beginning. To the secular press we leave it to busy itself with political speculations and prophecies which time may make foolish. Our purpose is to improve this fitting occasion of recalling men's minds to the consideration of certain great principles much left out of view by the secular press, but which, if the Bible be true, lie at the foundation of the philosophy of history, and which every genuine historical philosopher must recognize, not merely as a believer in the Bible, but because they are principles of historical philosophy.

A very considerable portion of the Old Sacred Books is taken up with records of civil and political events pertaining to the Jewish nation, and to other nations standing in historical relations with the Jews. But these sacred records are distinguished from all other historical documents in two respects: first, they were written under the divine direction and guidance—were traced as it were by the finger of the Most High; and so we have a guaranty for the truth and accuracy of all the matters of fact recorded in them, such as we have not in any other histories; and secondly, they contain Divine Commentaries on those matters of historical fact, such as no other histories contain. On the first of these points, it is not our design to dwell. For the purpose we have now in view, it may be conceded that the records of profane history are sufficiently accurate in all the leading facts they relate. But the second point, namely—that the sacred books give us Divine Commentaries on the events they record—this is the grand and most important peculiarity by which the Holy Scriptures are distinguished from all other historical documents.

Uninspired histories do not indeed limit themselves to a bare recital of those external events which mark the rise and progress, the decline and fall of nations. On the contrary, historical philosophy (as it is called) attempts to give us commentaries—to explain the interior causes and consequences by which events are linked together in their outward and visible procession—to give us, in short, the inner spirit and life of history, that from which external events derive their whole significance and worth.

But this historical philosophy is merely human, not divine. And it is entirely incompetent to a complete solution of the problem it attempts to solve. The history of the world is the joint product of two agencies; the one human, the other divine—the one the will of man, the other the providence of GOD.

Now when philosophical historians undertake to explain the course of national events by referring them merely to human agencies, their explanations must be not only defective but erroneous—*defective*, because they leave altogether out of view one great side of their subject, the Providence of GOD, namely, and its influence and purport; *erroneous*, because they cannot rightly explain the one without the other; they cannot interpret the human element in history without a recognition of the element that is divine. In point of truth, the idea of Divine Providence is the primal idea, the dominant or master idea, and contains in itself the key to the interpretation of the world's history, both in respect of its human element as well as of the element that is divine.

And even when historical philosophers recognize both elements; when they attempt to explain both the agency of man and the providence of GOD in the course of events, we can never be sure their interpretation is correct. Human insight is limited and fallible. They may be mistaken in their appreciation of the human agencies by which the events of history are to be explained; and they are still more liable to be mistaken in their appreciation of the divine element, the Providence of GOD. They may recognize the idea of Divine Providence as being even the primal idea for the solution of the world's history, and yet they may fail in the actual application of the idea. Attempts at a true explanation of events—reasonable conjectures—probable interpretations,—this seems to be nearly all that historical philosophy, mere human insight, unaided by divine instruction, can achieve.

This, then, is the pre-eminent distinction of the sacred historical records. They not only show us the visible procession of outward events, but they give us divinely inspired *commentaries*, which correctly interpret to us the whole interior connection, the moral causes and consequences, the true character and purport of the events they record.

Look at the civil and political events recorded in the Holy Scriptures, and see what a different aspect they wear in the light of these divine commentaries, from what they would have to the view of mere human historical philosophy. What is it that stands out most clearly and impressively in these sacred disclosures? It is, in the first place, the perpetual intervention of GOD in the course of events, and in the second place, a constant apportionment of national destiny according to national character and conduct. Of these two points the sacred books are full of illustrations; and the time would fail for the barest reference to the tenth part of them. Sometimes the intervention of GOD was immediate and visible, miraculous and supernatural—as in the multitude of signs and wonders that marked the deliverance of the Israelites from Egypt, their guidance through the desert, and their establishment in Palestine. Sometimes it was in the control of the secondary agencies of nature, working, to all outward appearance, according to their ordinary and familiar laws, and in overruling the consequences and results of the free actions of men. And this is the kind of divine intervention which it is most to our purpose to observe. For here the inspired commentaries enable us to see what otherwise we could not see. Behind the series of external events, which in their mere outward and visible procession appear to be simply the result of ordinary historical causes, we see the hand of the Almighty Sovereign of the universe, now touching the springs of human action, now permitting or now thwarting the outward results of the *free will* of his creatures, and as to the mere physical agencies of *nature* swaying them with irresistible grasp.

To take an instance or two out of a multitude that go to illustrate what we mean. In the latter part of the reign of DAVID, a pestilence broke out among the people, and in three days' time carried off seventy thousand men; when it suddenly and entirely ceased. Now what could mere ordinary history-writers make out of this, except to record it as a very remarkable event; or, at the utmost, try to make themselves wise by queries and speculations about the physical causes of such a fatal disease so suddenly springing up, and so suddenly dying out? Yet in the light of the Divine Commentary contained in the inspired record, we have the explanation of it as an intervention of GOD, for the punishment of the nation.

Again: In the book of Daniel we have an account of NEBUCHADNEZZAR's seven years' insanity—during which he was driven from his throne, "and from men" (either as it was in reality or as appeared to him), "and did eat grass, as the oxen; and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." What would ordinary history do with this case, but merely put it down as a remarkable case of insanity, or talk learnedly about the predisposing and exciting causes of this great monarch's mental alienation? Yet the inspired commentary teaches us it was a special intervention of the Most High—a judgment upon the king for the greatness of his pride—a moral discipline to teach him "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." And we are told that it had this effect,—that it humbled him, and led him to recognize, "to praise and honour Him that liveth forever, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation—before Whom all the inhabitants of the earth are reputed as nothing—Whose works are truth, and Whose ways are judgment; and Who is able to abase those that walk in pride." And so once more: take the case of HEROD, recorded in the Acts of the Apostles. This haughty king was smitten with a loathsome disease, and died miserably from being filled and eaten up with worms. The shocking fact is all that mere human history could record, and some medical theory, some nosological disquisition concerning the nature and cause of the disease, are all that merely human philosophy could contribute in explanation of the fact. But the divine commentary teaches us that it was because of the pride with which he received godlike honours from men, and "gave not the glory to GOD," to whom alone it is due.

These are cases in which the inspired word discloses to us the providence of GOD, interposing, with a special moral purpose, in events which to all outward appearance are the mere results of the ordinary laws of nature. We have taken them not because they are the most striking, but simply because they are cases that stand singly, and could be briefly stated.

But to see this truth—the providential intervention of GOD in the affairs of men, and the moral principle of it in all its fullness and impressiveness, we must not take such merely isolated cases, we must go attentively through the whole divine record of the history of the Jewish nation. There we see the Most High disclosed—constantly intervening—constantly working in and behind the visible procession of outward events—through all the alternations of their disasters and successes—their two captivities and restorations down to their final subjugation and extinction as a nation. There we have the history of a nation's rise and progress, decline and fall, such as no other document records. We have not only events—but their true explanation. We see that the Providence of GOD is the key to the story of their fates and fortunes as a nation: and we see the *application* of that key to the explanation of all the significant events in the series. We see too that their national destiny is made dependent, under Providence, upon their national conduct.

And it is to be observed too that this people not only brought their various national calamities upon themselves, but all in the most ordinary and natural way. There was nothing miraculous, nothing even strange or out of the ordinary course of human causes and effects, in the way in which they were subjugated by their enemies, oppressed, carried captive, and finally extinguished as a nation. And if we had not these divine commentaries, we should not find, in the mere outward historical events of Jewish history, any more reason for referring the rise and progress, the decline and fall of this nation to the continual intervention and overruling Providence of GOD, than in the history of the Macedonian or the Roman empires. It is precisely and solely because we have the special light of divine revelation, that we see the Hand of the Most High in the historical records of the sacred books in a way in which we do not see it in the records of the history of the world at large.

And now the question that comes up is this: For what purpose is it that we have these divine commentaries? Is it merely to gratify our curiosity? Or, is it to teach us a great practical lesson? Is the truth which these divine commentaries disclose, a truth only with relation to the Jewish and other nations whose records we find in the sacred books? Or, is it a truth, which is true for all nations and all times? That is the question: and we say that the very purpose for which these historical details and these divine commentaries are handed down to us, is to teach impressively for all nations and for all times, this great truth:—*that the Providence of* GOD *is the genius of human history*—that the hand of the Almighty Ruler of the universe is upon all the nations of the earth, and that He everywhere apportions national destiny according to national character. If we had divine commentaries on the world's whole history, such as we have on that portion of it contained in the sacred records, then the same truth, which is so impressively taught in those records, would appear with equal clearness on the face of all the history of the world. We should see the right hand of the Almighty in all the fates and fortunes of all the nations of the earth—in the revolutions of dynasties, the rise and fall of empires, the wars and conquests, battles and sieges, famines and pestilences, negotiations and treaties, with which the pages of history are filled. We should see it in the reports that come to us weekly across the ocean, and fill the newspapers of our eventful day. We should see the Hand of the Almighty and the purpose of the Almighty throughout the momentous struggle that has begun in Europe. We should have not only the events, but their true historical character, their moral significance, their causes and consequences set before us in a way that would put to shame the wisdom of diplomatists and statesmen, and turn into empty and foolish pratings the commentaries of the public press.

But because we have not these divine commentaries on the whole of the world's history, shall we any the less believe the great truth which the sacred records teach? Because the light of special inspiration does not make visible the Hand of the Almighty moving in and behind the visible procession of events, shall we any the less believe His Hand is there at work? No: we are as much bound to believe this great truth is true for every nation on the earth as for the ancient nations of whom it is expressly declared in the Sacred Books. We are as much bound in reason to believe it true in reference to the great drama of political history that now seems opening on the earth, as though we saw it supernaturally written by the finger of the Almighty in characters of fire on the earth and on the sky, on the hills and on the clouds.

And finally, we are not to believe that this divine interposition is merely for the sake of interposition, nor merely in the way of retributive judgment on the nations. The Almighty presides over the fates and fortunes of the nations, each in their successive epochs, with a GREAT PURPOSE which connects each with each in the flow of the great ages; with a comprehensive IDEA to be realized in the whole Historical Life of Humanity. *That idea, that purpose is—the gathering together of all things in one in* CHRIST JESUS. C. S. H.

CHURCH BOOK SOCIETY.—The advocates of the Evangelical Knowledge Society, a thing originating in faction, and carried on in the spirit of a conspiracy against the orthodoxy of the Church, seem to hold it a special duty to make war on the Church Book Society, and endeavour by all means to smash it up. This, to be sure, may be a good sign; for if their own concern were working well or making much headway, they would be apt to let others alone; it being natural for some men to keep quarrelling and finding fault with that which stands in their way. One of their stereotyped methods of warfare is by endeavouring to badger and browbeat moderate and honest Low Churchmen into their extreme party views. The Rev. W. H. LEWIS, D. D., has written and published an excellent letter, vindicating his late manly, straightforward, and honourable course in behalf of the Church Book Society. The whole letter is too long for our space: the following extract is a fair sample of its tone; which we the rather give, forasmuch as it goes far to make up for certain things which our readers may be apt to remember against him:

> The perverts to Popery have generally been from accessions to our Church from Evangelical bodies around us, or often, if the truth could be known, from those who had lost their personal piety, or never had any—a class confined, we fear, to no party in the Church. I meet with many a staunch High Churchman who seems to hold up CHRIST crucified as faithfully in his preaching, and to be as exemplary and holy in life as any of his brethren; and who does not know on the other hand that with many holy and faithful men there are many that bear the name Evangelical or Low Churchmen as a mere party badge, with much of Pharisaic pride and intolerance, and with little of the fruits of holiness in life or labours; so that one learns by experience not to confine true piety to name or party, but to value men wherever found by their fruits.
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> Now, though I may have erred in being too hopeful as to the condition of things in our Church, and in too large a charity for some of its members, yet, viewing matters in this light, my course has been a consistent one, and, I trust, right. I could not engage in any action which contemplated the mass of the Church as corrupted with Tractarianism, and High Churchmen as so accessory to those corruptions as to call for separation from them. And I have often wondered that those who stand aloof from High Churchmen for comparatively trifling differences, should yet be found hand to hand in benevolent operations with other denominations, some of which reject infant baptism—some have lost their hundreds of clergy to Unitarianism, to the Christians, and to Universalism, and can hardly be supposed to be yet free from the taint of those errors in their own system, when it is so continually breaking forth, and when all reject our divinely constituted ministry. If the Church has become so far corrupted as some suppose with semi-Romanism, and if our High Church brethren are identified with the corrupt, then, instead of being contented with partial measures, we need go much farther, and want a new reformation; but if the reverse be true, then Connecticut, Georgia, and Virginia Churchmen should draw more nearly together, instead of magnifying their little differences, and present a united phalanx against Romish encroachments, and for the furtherance of the Gospel. Taking the latter position as the true one, I have acted accordingly and consistently with it.

ILLNESS OF BISHOP WAINWRIGHT.—Our readers will be grieved to learn that the Rt. Rev. the Provisional Bishop has been obliged to discontinue his visitations for the present, by illness. We do not understand his disease to be of an alarming character, but that it is so severe as to confine him closely to his chamber, and it is feared that some time may elapse before his health will be so far re-established as to warrant a resumption of his labours.

THE BISHOP OF EXETER'S PASTORAL.

In our department of news this week, we make a brief notice of the Bishop of EXETER's late Pastoral Letter to the Clergy of his Diocese, which is deservedly receiving a large share of attention in the English papers. We have felt not a little at loss how to deal with this extraordinary paper. Besides being in itself a most wise, most learned, and most instructive piece of writing, it borrows a solemn additional interest from the circumstance of its coming to us as the final bequest and legacy from the mind of this great man. Precious in itself, it is doubly so, as being the last words we are to hear from this "old man eloquent," whose noble and heroic voice has been wont to speak like a trumpet in the ear of the Church. The whole Letter seems too lengthy for our columns; though we hardly dare presume that our readers would think so: moreover, the whole of it has not yet reached us, but only extracts and fragments; so that we could not now begin the publishing of it in full, if we would. Our first thought, therefore, was to make a careful abstract of such portions as have come to us; but while we were preparing to do this we met with what seemed to us a highly acceptable review of it, well enriched with extracts, in the London *Evening Journal*. Of this review we subjoin the greater part, as being probably the best thing we can do for our readers at present. More than half of the Letter is occupied with discussing certain statements put forth not long since by the Archbishop of CANTERBURY touching the doctrine of the Sacraments and of the Church. As our purpose is to lay this portion of it before our readers in full, as soon as practicable, we omit that part of the review which more particularly relates to it. Before closing this preface, we must add what the reviewer says in reference to the Bishop's announcement of this being his "last formal address:" "What Providence may will for any one of us no man can tell: but when, at seventy-six, writing so masculine, logic so close, learning so extensive, can be brought to bear, not on a short discourse, or single argument, but through a pastoral of more than eighty pages, handling the abstrusest dogmas of the Catholic faith, we cannot, and will not, permit the writer to appeal to his years, as if in absolute prohibition of his again raising his magisterial voice to instruct, to warn, and to console."

We feel as if we had lived an age during the last three years—in the time, that is, since we had to notice the previous pastoral of the Bishop of EXETER. Those were days of great distress and agitation throughout the Church, provoked by real and heavy calamities which had befallen her—her faith assailed, her means of self-defence benumbed—and the actual disasters aggravated by a general apprehension of something yet in store more sweeping and more desolating. The tide turned when at its height, thanks humanly in the main to the daring of one already aged prelate, who, not content with verbal resistance, had the far-seeing boldness to hold a diocesan synod in the face of all discouragement. In this assembly, as he anticipated, the teaching of the Church at once was vindicated and her power of self-regulation tested—both most triumphantly, and in that way which won the victory for truth over clamour at one decisive blow. Of the synod in question, the Bishop of EXETER's Pastoral of 1851 was the precursor, and, as such, independently of its own intrinsic value as a most able and eloquent vindication of the doctrine and practice of the English Church, it created an intense interest alike with those who agreed in and those who resisted its positions.

Three years are gone since then; and the Church of England is, comparatively speaking, in a position of peace and of prosperity; her true character becoming every day better known, and her opportunities of self-government more easy and more popular; her internal means of saving souls more abundant; her colonial and missionary work more and more extended. Excitement has strayed to other lands, and other matters; and, with the overpowering interest of the great European contest to occupy men's minds, he would be not a bold but a reckless man who dared try to cripple the hands of the English Church in her mission of mitigating the calamities which are the inevitable handmaids of a state of war. Again, under these altered circumstances, has the period for the Bishop of EXETER to visit his diocese come round, and, as in 1851, so in the present year, he has substituted a pastoral letter for the charge usually delivered, for reasons best given in his own language.

> In adhering to the course, which I first adopted three years ago of addressing you by letter, rather than by a spoken charge, I venture to think you will not deem any explanation necessary. It will enable us to enjoy, what every bishop meeting his clergy must wish to enjoy, the comfort and blessing of partaking together of the Holy Eucharist.

At the present visitation the Bishop does not propose to hold a diocesan synod:

> In another particular, I do not follow the precedent of my last visitation. I do not invite you to follow it with a Diocesan Synod. My reason is a personal one—consideration of my own physical inability to encounter the fatigue of such a meeting. Permitted to reach the advanced age of seventy-six, I must not only be thankful for the measure of strength still vouchsafed to me, but I must also be cautious not to overtask it.
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> Certainly nothing in the experience of our last Synod could have made me less anxious to repeat, what can be no longer called an experiment, but a great success. Even discouragement from the strange opposition which the measure then encountered, could not now be apprehended.

As might be supposed, a retrospect of the synod of 1851 forms the first topic of the present letter:

> In 1851, the agitators of two combined parishes in this diocese had addressed the Archbishop of Canterbury, under the assumption of his grace's having the power to prevent the proceeding which I had announced. They received (certainly to my surprise) an answer expressive of warm sympthy in "their objections against the measure proposed by their diocesan of holding a diocesan synod." "I am by no means blind," his Grace was pleased to tell them, "to the probability of the evils which you anticipate as likely to arise from such a measure, and I greatly regret that such a measure should have been devised; but if it is not a transgression of the law of the land, it cannot be successfully resisted; and if it does violate the law, I have no doubt that the officers of the Crown will interfere by means more effectual than I have authority to employ." His Grace was, indeed, as he justly apprehend, utterly powerless in such a case; and the officers of the Crown, thus invoked by him, and subsequently by the friends f civil and religious liberty in Parliament, were compelled by otruth to report, that a diocesan synod was a measure known to the law, and protected by it.
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> I have recurred to this remarkable incident merely to do justice to the very full and clear retraction of his former opinion, which his Grace has recently made. In a charge delivered to his clergy in the last year, and since published for the benefit of the whole Church, his Grace, arguing against the propriety of the revived action of Convocation— says of "our Church" that it "has been long formed and made part of the constitution of the land, and, like every other part of our constitution, may admit of changes and of fresh regulations," whenever Parliament shall think fit—(a statement which may excite some surprise, considering the quarter from which it issued)—and further, that it could do nothing effectual without the sanction of Parliament. He then immediately proceeds to recommend the practicable, legitimate, and satisfactory expedient of holding diocesan synods. These are his words: "As has been said already" (his Grace is referring to a citation made by him from "the unanswerable charge" of Archdeacon GARBETT), "nothing prevents any number of clergy, or any society of clergy, or the clergy of any diocese, from assembling together, and consulting for the common good."
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> I rejoice to receive so full an acknowledgment of the fitness of our having adhered to our synod, three years ago, in spite of the not very wise, nor seemly, nor churchmanlike resistance which it then experienced.

The Bishop next proceeds to the subject of Convocation. From this "candid admission of a change of mind" on the part of the Archbishop, he is led to hope that "one so honourably open to conviction" will be "hereafter an advocate for the practical revival of convocation." After referring to his main objection, that such revival would be really worthless by reason of the controlling power of Parliament; and after quoting the strange statement lately made by the Archbishop of YORK, that "the purpose of convocation, so far as concerned the intentions of the Sovereign who summoned it, was, for at least several centuries, to obtain subsidies from the clergy;" he goes on as follows:

> Now, we cannot doubt that the two highest rulers in our Church, when they are convinced of their error on this important point of constitutional law, will be anxious to correct it. They will, therefore, learn with pleasure, that if the authors of the Bill of Rights—if the Parliament which enacted that great law—knew anything of the constitution of England, then their own disparaging view of the constitutional liberties of the Church is altogether an illusion. That very Parliament, a few weeks after the passing of that bill, came to a unanimous resolution directly contradicting the principle on which their Graces' judgment is founded. They will permit me to remind them of the very remarkable facts of the case. King WILLIAM, himself an alien to our Church, was probably neither an enemy nor a friend to it. This prince, under the influence of Bishop BURNET and other latitudinarian ecclesiastics, having been persuaded to direct that two bills should be laid before Parliament for the benefit of Dissenters, including matters of purely ecclesiastical cognisance, at a time when Convocation was not sitting, the friends of the Church, being also the truest friends of the constitution, brought the affair before Parliament, whereupon the unanimous vote of both houses adopted a joint address to the Crown, the conclusion of which I here subjoin from the *Lords' Journal* of April 16, 1689:—"We likewise humbly pray that, according to the ancient practice and usage of the kingdom, in time of Parliament, your Majesty will be pleased to issue your writs, as soon as conveniently may be, for calling a Convocation of the clergy of this kingdom, to be advised with in ecclesiastical matters, assuring your Majesty that it is our intention forthwith to proceed to the consideration of giving ease to Protestant Dissenters." The result was immediate. Convocation was summoned; but meanwhile a commission to revise the Prayer-Book, in order to make it more palatable to Dissenters, issued, and proved abortive. Its report was not even shown to Convocation, but was quietly consigned to the secret custody of the library at Lambeth, from which a recent vote of the House of Commons has resolved to disinter it, for the benefit of the friends of Church reform in that house—composed, as it now is, of every denomination of self-called Christians, with the prospect of being speedily recruited with a supply of Jews! So much for the danger to the constitution from the sitting of Convocation, and the superior advantage to the Church of leaving its doctrine, its worship, its existence, as a National Church, to the paternal solicitude of Parliament!
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> I have dwelt on this matter longer than I intended. Let me only add, that as her Majesty's present Government have not thought fit to act on the suggestions of right honourable and noble inquirers in both houses of Parliament—or to prefer their authority on constitutional law to that of the Nottinghams, the Halifaxes, the Clarendons—the Somerses, the Jekylls, the Trebys, the Seymours, of 1689—Convocation has been—cautiously, indeed, and tentatively, as became wise statesmen—permitted to act; and the first proof of its fitness to be thus trusted with the discharge of its own special functions, has been the appointment of a committee to "consider whether any, and, if any, what reforms in the constitution of convocation are expedient, to enable it to treat with the full confidence of the Church, such matters as her Majesty may be pleased to submit to its deliberation."
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> It would be manifestly unseemly to give any statement of that committee's deliberations before it shall have made its report. But I betray no confidence, and violate no principle even of decorum, when I venture to assure you, that those deliberations, conducted, as they have been, in a spirit of the utmost harmony and order, will be found to have attended to the existing disproportion between the number of capitular members, and that of the representatives of the parochial clergy—as well as to the reasonable claims of all who are included under the description "totus clerus," the clergy, "one of the great estates of the realm," so denominated in the statute of Queen ELIZABETH.

We now reach the most striking and valuable portion of the pastoral—a discussion clear and convincing, of a most masterly conciseness of style, orderly and scholastic in its arrangement, and overflowing with extracts from Holy Scripture and the Fathers in mutual illustration, upon the "Holy Catholic Church," considered as the "Body of CHRIST." This exposition of the belief of the Universal Church was one, we are sorry to say, necessitated by some extraordinary statements contained in the recent charge of the Archbishop of CANTERBURY. It will be recollected that his Grace, following the unfortunate habit of the school of theology to which he has attached himself, runs in that document into language which, little as it may mean anything to its own author, or to those who may read it in the spirit in which it was written, does yet—to those who realize that accuracy of language is not less needful in theology than in law or science—convey much meaning of a most painful and startling nature, recollecting, as they must do, that it is the formal expression of a chief bishop of the Christian Church. Views put forward from so high a dignitary require (whatever might be their real value in logic, learning, or argument) some sort of a reply and this reply has come from a bishop older in years than the venerable Primate of the English Church. The topics treated of in this dissertation are hardly those which it is suitable to import unnecessarily into the columns of a newspaper, otherwise we should have most assuredly either extracted or very fully epitomised its argument. To those who desire a short, precise, and scriptural exposition of of the sacraments of the Christian Church, as held in our communion, and explained in her formularies in accordance with the voice of all antiquity, we cannot recommend anything better than that contained in the 47th and following pages.

The conclusion of the pastoral is mainly an extract from a sermon on the Visible Church, preached by that remarkable man the late Mr. ARCHER BUTLER, prefaced by remarks worthy of the attention of those who make their profit in denouncing the strict, consistent adherence to the teaching of the Apostles and of CHRIST himself, as illiberality, bigotry, and so forth:

> And now, my reverend brethren, farewell. This is the last formal address I shall ever make to you; for even if I am permitted to live to another triennial visitation, I cannot expect then to have strength to write to you even what is so little worthy of your receiving as this letter. Be my last words, at least, such as you may remember with profit. "Take heed unto yourselves, and unto *the doctrine*; continue in them, for in doing this, ye shall both save yourselves, and them that hear you."
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> But while you continue in them—while you lay down for yourselves a line of the most rigid adherence to them—(too rigid it cannot be, if it be the line prescribed by Scripture interpreted by the Church)—beware of applying them with the same rigour, when judging the case of others. Let us also, on the other hand beware of too confidently pronouncing a sentence of *indulgence* on those who do *not* hold all that we know, from the Word of GOD, to be indeed GOD's truth, or to be His appointed way of salvation. Rather let us hope—and let this hope prompt all our feelings towards them—that the great system, which has GOD to adjust and modify it in the government of His creatures, provides for cases of exception, which it is not for man to venture to decide. One who has not long gone to his account—who during his brief course "was a burning and a shining light" in the Church of Ireland—has taught us how to improve this consideration to the chastening of our own thoughts.
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> "Unfortunately," says he, "the just claims of the primitive ministry of the Church, when defended at all, have been defended with a harshness and rigour of unqualified assumption, which, while it may have attached more closely a few resolute adherents, has certainly alarmed and repelled a far greater number. The divine and exclusive authority of the constitution of the Church is consistent with the strong probability that, where it should be lost, the mercy of GOD would not suffer that unhappy error to prevent the gift of His graces to those who sincerely sought them. In the general analogy of divine dealings there is what may be called the principle of accommodation—the principle observable in GOD's merciful dispensations, of suiting Himself to the infirmities and errors of His creatures, by occasional variations of His stated laws, without any repeal of those laws themselves. It is the primary purpose of GOD that all within His Church should be holy—that all holy men should be within His Church—the blessed design has been contravened in *both* respects. Millions within the Church are but nominally its members; thousands beyond it appear in the enjoyment of its real graces;—as the wicked within it are spiritually excluded from its real communion so the holy outside it are spiritually included in its circle; these special arrangements of GOD, as to individual souls, in no respect altering either the duty of men, or the nature of the Church, as the kingdom of CHRIST, and the sole appointed school of immortality. Remember, therefore, my brethren, that if your place is prominent in the eye of Heaven, your responsibilities are awful. If I magnify your office, it is that I may magnify your obligations! If no men speak from Heaven so directly as we, from no men does Heaven expect so faithful a message."

We have, we feel, been able to give a very inadequate idea of this sterling contribution to constructive theology. One consolation is, that it, like all the other writings of the Bishop of EXETER, is destined for other than ephemeral popularity. Appearing, as each of them has done, in the shape of a separate brochure, and generally occasioned by some circumstance of the day, persons are hardly aware how extensive a corpus of orthodox theology of the most accurately logical kind is comprised in that series, the portions of which the world in general has hitherto successively treated and admired for its literary power, as the "last pamphlet of the Bishop of EXETER." These will, we venture to say, live and be referred to as the authoritative teaching of a most eminent doctor of the English Church, so long as our Church and our language continue. That either one or the other of them will speedily decay is, we need not say, an idea the remotest possible from our conception. May we then, in conclusion, venture to suggest that a collective edition of these treatises, under the supervision of their honoured writer himself, would be a gift of the highest value to the Reformed Catholic Church.

SALE OF BOOKS.—We invite the attention of our readers to the advertisement of a sale of English books commencing the 24th inst. at Messrs. BANGS. It embraces an extensive and well chosen collection, all of more or less variety, of books in Theology, Biblical Criticism, Ecclesiastical and Civil History, the Belles Lettres, Books of Travel, Illustrations of English and Foreign Literature, &c. The sale is one of the series, already so well established in reputation, projected by Mr. WELFORD, whose taste in authorship and knowledge of bibliography have been applied to gathering these works in England. Catalogues are now ready, and the books may be examined on application.

OUR READERS, we trust, will let their attention be called to the advertisement of Mrs. F. D. MARSHALL in another column. She receives a few young ladies for daily instruction, and from long acquaintance, exclusive of her undoubted references, we feel confident that parents or guardians cannot find a person who will more faithfully perform her duty in the moral and religious training of those placed under her charge.

THOUGHTS ON CURRENT EVENTS.

It is a noteworthy event, that within a few days, we believe, for the first time, questions connected with Mormonism have been raised in Congress. They produced no result, except that which was perhaps the one designed by those who raised them, of killing a foolish bill. The designed measure was one of those electioneering schemes, which are so rife among our unprincipled politicians. The American government is now understood to exist only for the purpose of distributing patronage, and its measures are contrived with a view to giving to this or that individual, or clique, the power of such distribution. Of the public interest, it is old-fashioned to have any care. A politician, who should advocate or oppose anything, solely because he thought it beneficial or injurious to the public interests, without reference to the public prejudices, and the operation of those prejudices upon the next election, would at once be set down as an "old Fogy." This, by the way, we think is about the most respectable title a public man can now bear, its definition being, we believe, one who retains some regard for right and law, and is not prepared to sacrifice both to "progress" and "manifest destiny."

One of the fruits of this intense attention to the polls has been the introduction of all manner of contrivances for getting rid of the public lands. It is forgotten, altogether, that they are public property, and that whatever of them is given to one citizen is taken from the rest. It is only remembered, that the man who receives land, and still more, the man who hopes to receive it, will be inclined to support those who are smoothing the way towards its acquisition, while those who do not design to profit by the distribution care nothing about the matter.

We have said that the facts that the land is national property, and that Congress has no right to give it away, are forgotten. But this is scarcely true. If the land is proposed to be given to the States for useful purposes, as, for instance, to found and endow asylums for the insane, it is a violation of the Constitution; while the scruples disappear when the land is to be given away to individuals for their own private use. The difference is, that individuals have votes, which they will use to promote private, but not public interest. Our public men know that the patriotism of the masses consists in attention to their own private interests, and it is by serving those interests that their own patriotism can be best placed in the way of being valued. So every one is looking out for some mode in which he can have a share of the votes, which are to be bought by the distribution of the public property.

Among these projects was one to distribute the public lands in Utah to any one who might be willing to accept them. This led to the mention of Mormonism. Some one proposed that no man who had more than one wife should participate in the public plunder which the bill proposed to authorise. This was opposed, as interfering with religious freedom. The result, however, was that the bill to buy votes at the public expense was defeated. The event is memorable as the introduction of a subject which will, sooner or later, force itself on the attention of us all.

The question of religious liberty is, apparently, as little understood in the United States as anywhere else. It is right, because it is necessary to the prosperity of religion, which is the most important interest of mankind, that there should be, everywhere, the most perfect and entire religious liberty. Religion is an affair between man and his Creator, with which the State ought to have nothing to do. So far as the State is concerned, every man has a right to believe whatever religious truths, or irreligious falsehoods, he pleases. In the region of belief, it is necessary that his freedom should be absolute. But when it comes to action, there may be bounds to that liberty. A man has a right, so far as the State is concerned, to believe in Moloch, and to worship him. But should he sacrifice a child to him, the law would regard him as a murderer. We mean the law as it really is, not as it is in the course of being interpreted by juries; for there seems to be some doubt whether juries allow that there is such a crime as murder. Yet he would formerly have been thought a bold advocate, who, in defending a man who had sacrificed a child to Moloch, had rested his defence upon the idea of religious freedom. Religious liberty is liberty to believe whatever a man will, and to act out his belief, so far as it is not injurious to others. If a sect were to arise, who should class among the fundamentals of religion the community of goods, they would be permitted to treat their own goods as common property. But the moment that they applied their principles to the goods of other men, they would meet with a very rough check.

The difference between this case and that of Mormon polygamy, is only that the one affects individuals, and the community through them, while the other affects the public, without affecting directly any individual. The individual women are injured by the polygamy; but they are supposed to be consenting parties. There is, nevertheless, beyond them, an injury done to the public. Polygamy is the road to barbarism. No civilized nation has ever been, practically, polygamous. It is on this account that the laws of all civilized nations recognize no marriage with more than one living woman at the same time. Injuries to the public are, however, not understood among us. We are so devoted to our private affairs, that we cannot understand the public to have any interests. Individuals, according to American ideas, are everything. Offices are supposed to be created for the benefit of the individuals who are to fill them. The government, the nation, the state, the public, are great abstractions, having no rights, and no existence, except as names, useful in dividing the spoils. Hence those crimes against public policy and public morals, which lead to the destruction of nations, are, unless they are connected with drunkenness, about which there is, just now, a semi-fanatical, semi-political outcry, entirely overlooked. Even drunkenness has to be individualized, by being shown in its effects upon the wife and children of the drunkard, before it can be understood to be an evil. It is this intense spirit of individualization which prevents men from seeing that polygamy is, not a religious error, but a moral evil.

The difficulty of understanding that proposition may one day produce serious consequences. Mormonism exists, on a small scale, in several of the States; for anything that we know, in all. At present, it is only in Utah, where it is the dominant sect much more than the Church is in England, and as much as Romanism is at Rome, that polygamy flourishes. Everywhere else it is contrary to the law of the land. But let there arise in any State a community of Mormons capable of making itself felt at elections, and we should soon see a struggle among the various cliques of office-hunters, which usurp the name of parties, for their votes; just as there is now a competition for the votes of the Irish or Germans.

We should then be told, that the laws against bigamy must be repealed, as inconsistent with the liberty of conscience, due to the Mormons. Polygamy would be virtually established for all persons, and not only Christianity but civilization brought into danger. The pretence of religious liberty, which will be made the ground of the proposal, is simply absurd, for two reasons. One that religious freedom does not relate so much to actions as to belief, and does not extend at all to actions affecting the temporal interests of others. The other that religious liberty can only entitle a man to claim indemnity for those actions which are required by his religion, not for those it only permits, and which he does, not in obedience to a real or supposed divine law, but only because he wishes to do them, and believes that they are not prohibited by the divine law. If a man fancies that drunkenness and gambling are not sins, that will not give him a right to be drunk or to gamble; still less would it constitute such a right a part of his religious liberty. Even if one were found who fancied that those things were duties, we apprehend that sober minded people would not be inclined to admit that drunkenness or gambling fell under the protection of religious liberty. Why then should polygamy?

This is a view of the subject which will one day be forced upon the States. In the meantime, Utah is a territory. Its population is growing, and it will soon demand to be a State. Another, and a much more embarrassing question will then arise. Can Congress admit a State, the laws of which tolerate polygamy? Can they constitutionally refuse it admission? The Mormon question is, in our judgment, one of the greatest difficulty, and of more real importance than twenty Nebraska bills.

H. D. E.

College of St. James', May 13, 1854.

For The Churchman.

There are among us in the city of New York a number of Chinese, said to be about fifty. They are strangers, in a strange land, not knowing our language and customs, and some of them are in a state of absolute destitution.

We pass in our streets these silent Chinamen, vending their cigars and candy, and conscience tells us something must be done for them.

To teach these people in their own land, to gain at once an influence over fifty heathen minds, would be a motive sufficient to send a missionary across mighty oceans, giving up family, friends, country, learning a new language, encountering various opposing difficulties, and being happy in the work.

But the heathen have come to us—they are at our very doors! And shall we not put forth to them a fostering hand?

Will not some one who knows their language inquire into their wants and difficulties, teach them enough of our industrial arts to supply their bodily wants, and unfold to them the knowledge of the Gospel of Peace? It has been proposed that the Rev. Mr. SYLE, a missionary from China, now temporarily in this country, be employed immediately in this work, until such time as he returns to his field abroad.

The following letter is placed before the public, with the full assurance that many a Christian heart will respond to this call of duty. Two persons have already pledged themselves to be one of ten to raise a sum sufficient to employ Mr. SYLE. Who will pledge the remaining eight parts?

COPY OF A LETTER FROM THE REV. E. W. SYLE.

Peterborough, Va., April 24, 1854.

REV. AND DEAR BROTHER: Your note of the 21st inst. has been forwarded to me at this place, and I hasten to reply to the questions it contains, respecting the feasibility of doing some good to the vagrant members of the Chinese dramatic troop, and the possibility of my engaging in the attempt.

As to the first point—I think the best (indeed the only *promising*) way of proceeding would be to gather them together into a temporary home, where they could receive *daily regular instruction;* without this, I should not expect that any valuable impression could be made upon their minds.

How could this be effected? By providing for them somewhere in the country a shelter suited to their habits where they would feel *at home.* I think it very likely that some of the men are carpenters; and if so, with a little lumber and a few tools they would set up a sort of "tabernacle" for themselves in a surprisingly short time; and once collected there, it would prove a more attractive rendezvous *to them* than we could establish by any other means. I could only ascertain by personal inquiry whether any of them are acquainted with trades; if they are, they could support themselves; if not, they could soon be taught. Having the affair in our own hands, we could ensure the right observance of the Sabbath, as we could not do otherwise.

When in New York I learned enough about the wretched situation in which these poor creatures were placed, to excite my deepest compassion; one of them called on me, and to others I sent some portions of the Scriptures in their own language. I could do nothing further.

But now that your proposition comes before me, I hardly feel at liberty to decline doing what I can to co-operate with those whose hearts are moved (may we not hope divinely moved) to make an effort for their spiritual benefit. The time is short, however; only from the 19th of May to the 1st of October am I at liberty. If the ladies of whom you speak are willing to sustain me for that period as a kind of Home Missionary to the Chinese, and will do *what in them lies to carry out* such plans as the course of events may indicate, and their own judgments may approve, I shall with much satisfaction be "their servant for CHRIST'S sake."

As to compensation, what I shall want is the "wherewith" to sustain myself and family for the time mentioned. Brooklyn would be my place of residence, and what it would cost to live there, you can judge better than myself. I must leave that to you.

As to encouragement, refer to MAT. xxv. 34–36, especially the latter part of the 35th verse. As to an appeal to others, I do not think any could well be made until I had ascertained the state of mind in which the Chinese may be, their willingness, capabilities, &c. The facilities for instructing them are greater than you might imagine.

I have a dear Christian brother now living near Auburn, N. Y., who would rejoice in nothing so much as in co-operating in such a work,—and he has himself lived and taught in China most successfully for six years.

It is just as well that my paper runs short, for the more I write and think of this matter, the more I feel that it may be the beginning of some great and blessed work. Believe me to be yours truly and affectionately,

E. W. SYLE.

For The Churchman.

THE CHRISTIAN PRIESTHOOD.—Rom. xv. 16, 17.

In my late observations on Dr. TURNER'S Exposition of these verses I showed that the respected author had in some measure changed his views, and I endeavoured to prove that he had erred in ascribing to St. PAUL the use of figurative language in v. 16, and in *Phil.* II, 17.

There is another point to be noticed. The Exposition is, as it appears to me, defective, in omitting all reference to the words, "in those things which pertain to GOD." (τα προς τον θεον.) This phrase is employed in two other passages of the New Testament: "In all things it behoved him [the SON of GOD] to be made like unto his brethren, that he might be a merciful and faithful High Priest *in things pertaining to* GOD:" "Every high priest taken from among men is ordained for men *in things pertaining to* GOD." *Heb.* II, 17; v, 1. The notes of the learned RAPHELIUS (a critic not unknown to Dr. TURNER) are approved of by the candid DODDRIDGE, and are particularly worthy of our attention. He thinks that the verses in *Rom.* xv., now considered, are signalized in three respects: 1st, by the use of the words, "ministering as a Priest the Gospel of GOD; 2d, by the application of the term "offering" to the Gentiles; and 3d, by the employment of the formula, "the things which pertain to GOD." With regard to the 3d, he makes an appropriate quotation from XENOPHON on the Lacedemonian Republic to show that the immolation and sacrifice of victims was specially indicated by it. XENOPHON instructs us as to the mode of carrying on war which was formerly practiced by the Lacedemonians, whose king not only went at the head of the forces, disposed them in order, and performed other military duties; but also executed the office of a *Priest* by slaying the victims in sacrifices. The king, he tells us, was in war the *Sacerdos* (τα προς τους θεους) *rerum divinarum respectu;* but *with respect to men, Imperator;* and as he makes mention of nothing but sacrifices in connection with the Sacerdotal office, RAPHELIUS maintains that the words "the things pertaining to the gods" refer particularly to those sacrifices. This interpretation, he continues, is exactly suitable to what is said in *Heb.* II, 17, of CHRIST'S office, that He was a High Priest, in things pertaining to GOD, for this end, that he might make reconciliation for the sins of the people. I confess, indeed, he further adds, that these words are not so forbidding that they cannot be interpreted of *the piety of all towards* GOD; "but without the authority of examples I *dare affirm nothing*, especially since that meaning cannot pertain to *this place*, (*Heb.* II,) in which it is certain that sacerdotal ministrations are treated of."

In the discussion of this topic OUTRAM as well as RAPHELIUS will be regarded by Protestants as an impartial authority. Although his view of the 16th v. of *Rom.* xv. coincides with Dr. TURNER'S, in reference to the figurative use of the term *Hierourgeo*, his remarks on the formula under consideration only serve to confirm me in the opinion that that term is not employed figuratively. The efficacy of all the Jewish sacrifices (says OUTRAM) primarily and properly had respect to GOD, not to men. The sacrifices offered in both the tabernacle and temple were sacred victims *presented to* GOD on behalf of the people. "To execute the sacerdotal office was the same thing as to 'minister unto GOD;' and to minister unto GOD is to perform a service which properly has *respect to* GOD." "The principal difference between the priestly office and the prophetical and even the apostolical was, that prophets and apostles were to transact the business of GOD with men; but priests that of men with GOD. Prophets and apostles were ambassadors of GOD to men: priests were advocates of men with God. The former is taught by St. PAUL, when speaking of himself and the other apostles." (*See 2d Cor.* v. 20.) "The latter is evinced in the Ep. to the Heb." (v. 1.) "Here, to be 'ordained for men in *things pertaining to* GOD,' is the same as to transact the business of men with GOD: and to transact the business of men with GOD is no other than 'to offer to GOD both gifts and sacrifices for sins.'" The expression in *Rom.* xv. 17, he continues, "is employed by the Apostle, because in the verse immediately preceding he had metaphorically transferred to himself that which properly belongs to a Priest." "When he speaks thus of himself under the character of a Priest, he also speaks of his work as having *respect to* GOD." He declares that the conversion of the Gentiles would be an *offering acceptable to* GOD." (*On Sacrifices*, ALLEN'S *Translation, p.* 231, *p.* 235.)

It would appear, then, that the office of the Christian Ambassador combined that of the Priest with that of the Prophet or Instructor; and Professor TURNER'S notes are defective in making no mention of a formula which is calculated to throw light on the subject.

I shall not venture to draw the line of demarkation which will separate all the duties of the Sacerdotal from those of the Prophetical, or those of the Pastoral Office. The New Testament does not authorize us to draw such a line. Nor is it necessary for us to know in all cases whether ministerial offices are specifically Priestly, Apostolical, Prophetical, Diaconal, or Episcopal. Our LORD, before He ascended into heaven, was a Deacon, Prophet, and Priest. As the *Messiah* He was a Prophet, Priest, and King. In His Mediatorial capacity He is yet a Priest, and a King, and through His Ministers on earth He exercises the Prophetical office. But why should we perplex ourselves with the inquiry whether the people, who in the day of His final triumph are to offer Him "free-will offerings with a holy worship," (*Ps.* 110,) are to be wrought upon principally through the instrumentality of His Prophetical office, or His Priestly, or His Regal? "There are differences of administrations; (διακονιων, of *services as deacons:*) but the same LORD." All are intended for "the perfecting of the saints." Let the saints, then, reflect that the "manifestation of the SPIRIT" in these humble services should stimulate them, not to curious and subtle investigations, but "to *profit* withal." We know that the principal functions of the Jewish Priests were to perform the rites of divine worship and to commend the people to the blessing and favour of GOD by solemn prayer. (*Deut.* xxi. 5.) We also know that none but CHRIST'S Ministers now possess the right by commission to baptize in the name of the Trinity, to bless the "cup of blessing," to preach (κηρυσσω) the word in "CHRIST'S stead," with a view to Divine *reconciliation*, or to exercise discipline in the Church in compliance with the authoritative injunction: "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." We have the assurance of inspiration that "GOD was in CHRIST, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto" His Ambassadors "the Word of reconciliation"; and that He hath made *Him* who knew no sin a SIN-OFFERING for us, that we in Him might be accepted as divinely righteous.* If sinners, therefore, are converted, and then strengthened, stablished, perfected and settled by the Great Bishop of souls ministering through the instrumentality of divers orders on earth, it matters not to what "offices" or "operations" they are indebted for the inestimable privileges which are severally vouchsafed to them.

ALUMNUS.

May 4, 1854.

* 2 *Cor.* v. 21. "This," says DODDRIDGE, "is a very strong phrase to signify our being accepted of GOD as perfectly righteous, when considered as by faith united to Him who was perfectly so." For the meaning of the phrase, "reconciling the world unto Himself," see the notes in Archbishop MAGEE on the Atonement and Sacrifice.

For The Churchman.

Grace Mission Church.

MR. EDITOR: The following gratifying note exhibits the gospel manner of giving. Did all men give, and give with the same spirit, this world would soon become a paradise. It has just been received from a New York merchant, who cherishes the most affectionate and liberal feelings towards every worthy Christian enterprise. The expressions of such an heart encourage all who are labouring for the salvation of a ruined world. Further offerings for Grace Church will be thankfully received by the Rev. ALVAH GUION,

Missionary and Agent, Williamsburg.

REV. ALVAH GUION:—MY DEAR SIR: Thanks for your kind note of 6th of May; right cheerfully I subscribe towards the erection of Grace church. I would have given a direct answer, but when I saw you, I had some other plans under consideration; but I will take care of them and do something for Grace church, Williamsburgh. You may subscribe J. E. S. $50. Do not be discouraged: you will find others ready and willing to help you. Call and see me; I shall be glad to hear that you are succeeding.

IMPORTANT LITERARY UNDERTAKING.—The liberal and enterprising publisher, Mr. CHARLES SCRIBNER, of this city, has issued the following Circular, which is so interesting and important in an historical, literary, and national point of view, that we shall need to offer no apology for doing what we can to make it known. It will be seen that the subject-matter of the Circular is thrown into the form of a personal address:

145 Nassau street, New York.

As it is my intention to publish the coming season a work, entitled AN ENCYCLOPÆDIA OF AMERICAN LITERATURE, *embracing Personal and Critical Notices of Authors, with passages from their Writings, from the earliest period to the present day, with Portraits, Autographs, and other illusrations,* I have adopted the method of addressing to you a Circular letter, as the best means of rendering the book as complete in regard to points in which you may be interested, as possible, and as faithful as may be to the memories and claims of the families and personages whose literary interests will be represented in it. The plan of the work is to furnish to the public, at one view, notices of the Lives and Writings of all American authors of importance. As it is quite probable you may have in your possession material or information which you would like the opportunity of seeing noticed in such a publication, you will serve the objects of the work by a reply to this circular, in such answers to the following suggestions as may appear desirable or convenient to you.

1. Dates of birth, parentage, education, residence, with such biographical information and anecdote, as you may think proper to be employed in such a publication.
2. Names and dates of Books published, references to articles in Reviews, Magazines, &c., of which you may be the author.
3. Family notices and sources of information touching American authors no longer living, of whom you may be the representative.

Dates, facts and precise information, in reference to points which have not been noticed in collections of this kind, or which may have been misstated, are desirable. Your own judgment will be the best guide as as to the material of this nature which should be employed in a work which it is intended shall be of general interest and of a NATIONAL character. It will represent the whole country, its only aim being to exhibit to the readers a full, fair, and entertaining account of the literary products thus far of AMERICA.

It is trusted that the plan of the work will engage your sympathy and concurrence, and that you will find in it a sufficient motive for a reply to this Circular. The materials which you may communicate will be employed, so far as is consistent with the limits and necessary literary unity of the work, for the preparation of which I have engaged EVERT A. and GEORGE L. DUYCKINCK, who have been prominently before the public for several years in a similar connection, as Editors of the "LITERARY WORLD."

N. B. All Communications upon this subject should be addressed, "CHARLES SCRIBNER, Publisher, 145 Nassau street New York."

ERRORS THERE IS NO RECTIFYING.—Men are tenacious of Error. There is an obstinate vitality in all clear definite mistakes; they grow with rapidity, propagate with profusion like all noxious things, and are destroyed in one place only to spring up in another. To the philosopher there is something exasperating in this; to the satirist there is an object for his shafts. Once fling forth a bold and definite absurdity, it will make the hollows ring with echoes and these echoes will reverberate for centuries. Say that a scientific hypothesis "leads to atheism," and atheistic it will be, beyond power of rectification. Say that LOCKE admits no other source of knowledge than the senses, and all over Europe men with LOCKE in their hands will echo the absurdity. How incessantly do we hear attributed to BACON the aphorism, "Knowledge is power." No such phrase ever escaped him; but BULWER, who first called attention to the fact, has written in vain to rectify the general error. In like manner, we hear attributed to COLERIDGE sayings which that archplagiarist appropriated from the Germans, and attributed, too, by men who have read them in the original. As long as history is written, men will believe that WELLINGTON exclaimed: "Up, Guards, and at them!" and that the Imperial Guard declared, *la garde muert et ne se rend pas.* Among the current quotations, there is one both in England and in France which is constantly attributed to BUFFON—namely, *le style c'est l'homme*—the style is the man. He said nothing of the kind; it would have been an absurdity had he said it. What he really said was this: *le style est de l'homme*—a very different thing, indicating that style is all which can be considered as personal property in literature. The phrase occurs in his *Discourse de reception a l' Academie.* In that Discourse, speaking of style as alone capable of giving a work a chance of duration, he distinguishes it from the contents of a work which must get pushed aside by fresh discoveries, he adds, *ces choses sont hors de l'homme; le style est de l'homme meme*—these things are independent of the writer, but style in his own peculiar contribution. Will this rectification be of any use? Of none. Multiply it thousandfold, destroy the weed in every spot you meet with it, and before you have gone three yards it will reappear. *Magna est Stupiditas et prevalebit!—The Leader.*

ADVERTISEMENTS.

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French - - - - - - - $5 per quarter.
Music - - - - - - - $10 "

Mrs. MARSHALL is permiited to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

CHURCH MUSIC.—Wanted, a Leader of the Choir in St. Mark's church, Orange, N. J.

The applicant must have either a bass or tenor voice, and be competent to give instruction in Sacred Music, if desired.

$ W. H. VERMILYE, Orange, N. J.

BENNETT & CO.'S CELEBRATED PIANOS.—Warerooms and Manufactory, 361 Broadway, New York.

N. B. Pianos Tuned, and to hire. my20–1y

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favorable terms.

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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, 51 Canal street, is now receiving in store his first shipment of FRENCH and ENGLISH MANTLES for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of EMBROIDERIES, SILK APPLIQUE and CHANTILLY LACE mantles at from $6 upwards. GEO. BRODIE,

my20–3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20–1y

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6–1y–5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. PETERSON.
G. S. HUMPHREY. ap29–1y–5

CRYSTAL PALACE PREMIUM FOR CARD ENGRAVING AND EMBOSSING.—F. A LONG, Card Engraver and Embosser, 86 Nassau (two doors from Fulton) street, New York, has received from the Judges at the CRYSTAL PALACE, their *certificate* for his specimens of card engraving and embossing, as being the most beautiful exhibited at the late "American Exhibition of the Industry of All Nations." He has also recently enlarged and refitted his store, and his business arrangements and facilities are of such a character as enable him to fill promptly, and at the most reasonable prices, all orders for card engraving and embossing—WEDDING, INVITATION, VISITING, and BUSINESS CARDS of the latest and most elegant styles, and advertising, plain, and ornamental envelopes. Orders respectfully solicited, and satisfaction warranted. ap29–3m

THOSE GENTLEMEN HAVING COUNTRY-SEATS AND gardens, who have not enough manure, will find an excellent substitute in the Poudrette of the Lodi Manufacturing Company, on lawns, grass, early or late garden vegetables, young trees or shrubs, evergreens, and particularly corn. It contains no seeds of weeds, is inodorous, very powerful, and from the small quantity used, is very cheap. A pamphlet, containing instructions and certificates from well-known Horticulturists and Agriculturists, will be given gratis to any one applying for the same. Price, delivered anywhere in the city, for 10 barrels and over, $1 50 per bbl. Address Lodi Manufacturing Company, 74 Courtlandt street, up stairs. my6–4t$

WM. H. DEGROOT & SON'S New York Oak Hall Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.

An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.

my13–3m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

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LITERATURE.

Thirty Years' View; or, a History of the Working of the American Government for thirty years, from 1820 *to* 1850. By a Senator of thirty years. In 2 vols. Vol. 1. Appleton & Co.

This is a portion of the political autobiography of Mr. BENTON, commencing with his thirty-seventh year, and extending over the period from the Presidency of MADISON to that of FILLMORE; a distinct era in the settlement of many of the great constitutional questions of the country. It is a period which, as Mr. BENTON's title page expresses it, emphatically illustrates the practical working of the Government; which has effectually disposed of so many of the old fertile subjects of discussion, as to leave the great parties of the country almost without watchwords for separation. The topics of nullification, of State rights, of the American system, of government banking, of independence at sea, have now become historical, and in the lifetime of the actors may be read of coolly and dispassionately without present partisan prejudice or asperity, with the recollection only that such discussions were. The reopened territorial compromise of slavery is alive again to vex the country with renewed agitation, but Mr. BENTON's heads of chapters are the epitaphs to many a gravestone over its buried fellows of the old Congressional warfare.

His plan is a good one, in the preparation of his work. It gives to a great mass of material, simplicity and clearness. It is simply to treat in chronological order, in one view, the leading epochs of each question, connecting it with some memorable personage or crisis of debate. This is done by a disposition of the matter in short, well-discriminated chapters, easily referred to in a table of contents; devoted mainly to the immediate proceedings of Congress, but relieved by such episodes of a personal character as obituaries, or retirement from office of eminent actors on the scene. Thus we have chapters on the Admission of Missouri, on the Panama Mission, the Retirement of RUFUS KING, the arrival of LA FAYETTE, the Deaths of ADAMS and JEFFERSON. So the book is a succession of historical tableaux. In one point of view, it is highly commendable, for its clear succinct narrative—the ease and *bonhommie* of the style. It is fluent without being diffuse, and strikes us as the result of a long habit of imparting important information in the readiest and most intelligible way.

In addition to the ordinary narrative of events, which might be looked for in a view of the times, the book has two specialities in the reprint of the author's speeches bearing on the subjects, or of such portions of them, as he still chooses to adopt, and the use of the unpublished papers of General JACKSON which are to be drawn upon.

Mr. BENTON's opportunities as an actor and eye-witness, give him great advantages in this species of historical memoir—for such it is, neither exactly history nor biography. In his preface, he quotes MACAULAY, and justly claims the prestige of his experience in public affairs for his work. If GIBBON, and FOX, and MACKINTOSH, wrote better for being Parliament men, Mr. BENTON can set forth as well for his story, the *quorum magna pars fui.* "I was," says he, "in the Senate the whole time of which I write—an active, business member, attending and attentive—in the confidence of half the administrations, and a close observer of the others—had an inside view of transactions of which the public saw only the outside, and of many of which the two sides were very different—saw the secret springs and hidden machinery by which men and parties were to be moved, and measures promoted or thwarted—saw patriotism and ambition at their respective labours, and was generally able to discriminate between them."

For new materials of political history, we have Mr. BENTON's account of the duel in 1826, between CLAY and RANDOLPH, an exceedingly-well-told story of "a high-toned" affair of that kind. The point now established, BENTON being the confidant of RANDOLPH, and a participant in the whole proceeding, is the chivalrous intention of the Virginian, not to injure CLAY, but to stand up quietly and permit himself to be shot at, as a personal satisfaction to his opponent, while he protested against his right to question him out of Congress, for words spoken in the discharge of its duties. The minutiæ are very graphically narrated, with the episode of RANDOLPH's call upon the United States Bank for specie; and as no blood was shed, though two shots were fired, we may read it with equanimity, as a test and exhibition of character, though absurd and criminal enough in its moral aspects. RANDOLPH had a way of arguing himself into its propriety, by calling it private war, and putting it on the same footing as public war—necessity. We see RANDOLPH, for whom BENTON evidently has a fondness, in another relation, when the year 1834 brings around his obituary. An anecdote is given of his religious impressions:

JOHN RANDOLPH.

He had religious impressions, and a vein of piety which showed itself more in private than in external observances. He was habitual in his reverential regard for the divinity of our religion; and one of his beautiful expressions was, that, "If women had lost us paradise, she had gained us heaven." The Bible and SHAKESPEARE were, in his latter years, his constant companions—travelling with him on the road—remaining with him in the chamber. The last time I saw him (in that last visit to WASHINGTON, after his return from the Russian mission, and when he was in full view of death), I heard him read the chapter in the Revelations (of the opening of the seals) with such power and beauty of voice and delivery, and such depth of pathos, that I felt as if I had never heard the chapter read before. When he had got to the end of the opening of the sixth seal, he stopped the reading, laid the book (open at the place) on his breast, as he lay on his bed, and began a discourse upon the beauty and sublimity of the Scriptural writings, compared to which he considered all human compositions vain and empty. Going over the images presented by the opening of the seals, he averred that their divinity was in their sublimity—that no human power could take the same images, and inspire the same awe and terror, and sink ourselves into nothingness in the presence of the "wrath of the Lamb"—that he wanted no proof of their divine origin but the sublime feelings which they inspired.

There is an anecdote of JEFFERSON's prescience, which probably has not been told in print before. When the grants to LA FAYETTE were pending, in 1824, JEFFERSON told BENTON privately, at Monticello, that he was in favour of them, for that there would be another movement for liberty in France, that LA FAYETTE would be at the head of it, and that he should have means enough to carry it on efficiently.

The retirement of Mr. MACON, of North Carolina, from the Senate, is the subject of a fine biographical sketch. So, too, is the account of "JOHN TAYLOR, of Caroline." We give a paragraph from one of these characteristic portions of the book.

MACON, OF NORTH CAROLINA.

Philosophic in his temperament and wise in his conduct, governed in all his actions by reason and judgment, and deeply imbued with Bible images, this virtuous and patriotic man (whom Mr. JEFFERSON called "the last of the Romans") had long fixed the term of his political existence at the age which the Psalmist assigns for the limit of manly life: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow, for it is soon cut off and we fly away." He touched that age in 1828; and true to all his purposes, he was true to his resolve in this, and executed it with the quietude and indifference of an ordinary transaction. He was in the middle of a third senatorial term, and in the full possession of all his faculties of mind and body; but his time for retirement had come—the time fixed by himself; but fixed upon convictions and well-considered reasons, and inexorable to him as if fixed by fate. To the friends who urged him to remain to the end of his term, and who insisted that his mind was as good as ever, he would answer, that it was good enough yet to let him know that he ought to quit office before his mind quit him, and that he did not mean to risk the fate of the Archbishop of GRENADA. He resigned his senatorial honours as he had won them—meekly, unostentatiously, in a letter of thanks and gratitude to the General Assembly of his State,—and gave to repose at home that interval of thought and quietude which every wise man would wish to place between the turmoil of life and the stillness of eternity. He had nine years of this tranquil enjoyment, and died without pain or suffering June 29th, 1837,—characteristic in death as in life. It was eight o'clock in the morning when he felt that the supreme hour had come, had himself full dressed with his habitual neatness, walked into the room and lay upon the bed, by turns conversing kindly with those who were about him, and showing by his conduct that he was ready and waiting, but hurrying nothing. It was the death of SOCRATES, all but the hemlock, and in that full faith of which the Grecian sage had only a glimmering. He directed his own grave on the point of a sterile ridge (where nobody would wish to plough), and covered with a pile of rough flint-stone (which nobody would wish to build with), deeming this sterility and the uselessness of this rock the best security for that undisturbed repose of the bones, which is still desirable to those who are indifferent to monuments.

Crystalline; or, the Heiress of Fall Down Castle. A Romance. By F. W. SHELTON, A.M., author of "the Rector of St. Bardolph's," &c. Scribner.

Any one who has read Mr. SHELTON's *Salander and the Dragon: a Romance of the Hartz Prison*—a story of human life lying out of the limits of ordinary human action and experience—will understand his treatment of the romance, as distinguished from the novel. It is an intermediate plot between poetry and prose, which he seems inclined to cultivate, and with good prospect of honourably distinguishing as his own peculiar property. His romance is not an apologue, neither is it an adventure: on no earthly land with which we are acquainted, are the scenes of life so bountifully enacted, with so liberal a distribution of poetical justice in goodly compensations for the pains and penalties of humanity; though, alas! crime and ingratitude carry as sharp a sting in a world sown thick with sorrows, as in the direst of his pages. These shapes of character, in the romance of these books, weave themselves before us into bodily form, with sufficient distinctness to remind us of realities, and not so distinctly as to excite those painful impressions which actual villany—in the fettered person of the entombed STYLES or SMITH, "with gyves upon his wrist"—would oppress us withal. In poetry, there is a finer order of things—no pettifogging attorney steps in between crime and justice; there is no bribery or shortcoming at the end, in Mr. SHELTON's court of honour and romance.

The story of Crystalline is the exhibition of suffering gentleness borne down in the world, with meek and patient endurance, to be finally raised from its humility, and covered with rewards and glories, in the midst of which the angelic nature folds more closely its wings, and bows in deeper obeisance.

One of the most delicate and difficult achievements in literature, is the production of a type of feminine grace and purity; an ideal of the heavenly in the earthly. It argues a sound and healthy mind to do this. Such a being is Crystalline—a gentle lady, whose fortunes and associations, in the mixed land of faery in which she lives, remind us of Cinderella, in that exquisite tale, which must have been first thought of by a true poet. Crystalline moves along through the pages of this volume in a kind of fairy chant for grown-up people, who may recognize her woes, and haply appropriate her quiet courage and consolations. In one word, we should say of the style and sentiment of this book, that they are musical; tuned to a pleasing cadence of expression, and to that rhythmical order of affairs which "accommodates the shows of things to the desires of the mind." A good book for the young, who should be strengthened in all pure and virtuous sentiments, and for all who would brighten before them dreams, one day surely to become realities. At the risk of doing harm to a volume which should be read entire, in a mood proportioned to itself—and which sternly deprecates as harsh and foolish what is commonly called criticism—we take a single passage, as characteristic of its style,—that in which the young Crystalline is blended in idea and affection with her little brother RALPH, who died before she was born.

CRYSTALLINE.

Her form was erect and well proportioned, her eyes soft and baffling in their conflicting shades, and her complexion so clear and transparent in its purple light, that it was as if a lamp had been shrined in some bust of purest alabaster. Wherever she went she had already a native dignity of demeanour, and glided queen-like and graceful, as if she had been a woman grown. In character she singularly blended the traits of her parents, so as to form a new and unique composition, borrowing some quality from either, but unlike both, just as two colours mingle to make a different hue. Like her father, she was inclined to be reserved and stately, like her mother, tender and sympathetic, but sometimes vivid and passionate, as if she had not been their child. . . .

They became convinced that there was something in the future destiny of the child, which no illumination which they yet had would suffice to reveal. And they felt more and more that she was safe in the hands of GOD, and would not, like the little Ralph, be snatched away, until she had fulfilled the errand on which she had been sent. Bright and beautiful apparition in the world of sorrow is an innocent child! crossing and recrossing the clouded pathway, like a gleam of light; the harbinger of an effulgent morning, and the embodied form of Hope. . . . .

In the ancient tower of the castle she had a furnished apartment of her own, to which she was wont to retire at will, a place by reason of its solitude and desolate situation, entered by no intruding step, and where she kept those treasures which children sacredly preserve. But if you had privilege to enter there, it looked like no baby-house of a little girl. Its walls were hung with needle-work, and many specimens of the art of delicate embroidery which were made long ago, with blistered pictures rescued from some old garret, but precious still, with many fanciful lists of ancient tapestry, scissored out around the spots where the moths had made great havoc, while on a high and slender toilet table covered with purest and finest linen, was placed the WORD OF GOD.

Oh consecrated tower!—if ever a spirit hovered around that ancient castle, it seemed to dwell there still among the ruins. Into the windows the vines insinuated their green tendrils, and birds built their nests about it, and ofttimes voluntarily encaged themselves in the little room. It was a lovely spot after you had once reached it by the fatiguing stairs; for underneath the river glided, and the vale wound between the lofty mountains, and over a thousand acres without an intervening fence or hedge the wheat waved. Far beyond you could behold the sea and its white capped breakers, and the sails of ships ploughing the deep, for this chamber was in the uppermost part of the tower. The lower rooms were occupied by the farmer and his wife. Crystalline had among her treasures a little cabinet of rosewood kept sacredly locked, and it contained a miniature of ivory, set in a plate of gold. Sometimes she would gaze upon it for hours in silence, and seemed to pass into another world, and then she would pass to that part of the castle where the chapel had once been, and stand till poor Annette was sent to call her home. And this was the picture of little Ralph, her brother, who died before she was born, and who was buried in the vault beneath the chapel, a ruin among ruins. It indicated a peculiar organization to have formed an attachment so intense for one whom she had never seen, never known, and the impress of whose moral features had not been made. She did not love the memory of her brother:—that could not well be:—she loved her brother. For her he had never died, and she had developed by degrees an imaginary form and character suitable to those lineaments on which she loved to gaze. He was in fact her playmate, her companion, the co-occupant of her tower, her twin-spirit growing up together with her, linked to her by some angelic bond. Her smiles were reflected from his, her gladness was borrowed from another sphere, in the grove and in the garden she walked together with him. Yet how account for this when the knight never opened his lips about his son, only the mother when she showed the picture to Crystalline had only told her that she had a little brother in the skies. But the manner of his death she mentioned not; she made no allusion to the curtain of blood. From the moment that she possessed this knowledge, Crystalline was like a child who goes through winding allies and walks, seeking diligently for her playmate, and calling him often by name, until at last by the hyacinthine borders, she finds him with exceeding joy, and they wander ever after through the sweet garden hand in hand. Enshrined in his transparent form, and finding purity on earth, this heavenly messenger, if such he were, must have dearly loved his mortal sister. For in her eyes beamed forth the calm expression of requited passion, a passion such as common lovers never know.

A pamphlet has been published, commemorative of the meeting of friends, held January 18th of the present year, in this city, in celebration of the birthday of DANIEL WEBSTER. After a dinner at the Astor House, a number of speeches and addresses were delivered, each containing an expression of sentiment or a series of reminiscences of the departed statesman. Prayer had been said by the Rev. Dr. ADAMS. Bishop WAINWRIGHT was invited, and sent a letter in return, containing two anecdotes, one of a text which WEBSTER remarked he had often thought of and would like to hear a sermon from. The selection was highly characteristic of WEBSTER. "There is one Lawgiver." The other was a request to the Bishop, on his return from the Holy Land, "I want you to do one thing for me. You have been over Palestine. I wish to get the best map I can command, and have you sit down with me one hour—but one hour. I wish to go with you from place to place—Bethlehem, Nazareth, Jerusalem, the Sea of Galilee, Jordan, Bethany, the Mount of Olives, and tell me, as I point, how it looks; the hills, the trees, the rocks, the land, the water. I can never go there, but I would look, as nearly as I can, upon every spot sanctified by the presence of our blessed LORD while He tabernacled in the flesh."

On the removal of the cloth, Mr. HIRAM KETCHUM offered some political reminiscences, and produced the original heads of the speech on the Constitution and Currency, at Niblo's Garden in 1837. Mr. PRESCOTT HALL sent an account, in a letter, of WEBSTER's projected *History of the Administration of Washington*, as unfolded by himself in conversation. Mr. R. M. BLATCHFORD was so stirred by the programme that he promised the author fifteen thousand dollars for the manuscript of the first volume and thirty-five thousand more when the work was completed. The Rev. Dr. ADAMS characterized, in the course of some remarks, WEBSTER's mind as moving on wheels and not on hinges, in allusion to the range of his studies and capacity. Gov. BRADISH sent a well pronounced eulogium. A letter from CHARLES O'CONOR celebrated the ability and reputation of the lawyer. Judge CAMPBELL compared WEBSTER's mind in a law case in New York, in its resolution of difficulties to "the power and effect of a country saw-mill—literally dividing asunder whatever of obstacle in the way of argument came before him." Dr. J. W. FRANCIS followed and spoke warmly, ingeniously, with a store of personal anecdote of the man, and of some of his contemporaries, as the great English orators of 1816. The comparison of the last hours of WEBSTER to those of GOUVERNEUR MORRIS was very striking: "Of the distinguished men of our own State I recall no one who, in comprehensiveness of mind and public spirit, so much resembled Mr. WEBSTER as GOUVERNEUR MORRIS. The coincidence of sentiment and of experience in these gifted men is remarkable. Both their names are identified with the Constitution of the United States; GOUVERNEUR MORRIS as its author, DANIEL WEBSTER as its most illustrious expositor and defender; they were alike eminent for social endowments, for oratory, for active zeal in all the essential political questions of the day, for public spirit, for intrepid patriotism, for a noble presence and enlarged views. Both were devoted agriculturalists; what Marshfield was to WEBSTER, Morrisiana was to our distinguished statesman. When GOUVERNEUR MORRIS was about dying, he said to his friend, 'Sixty-five years ago it pleased the Almighty to call me into existence, here on this spot, in this very room; and now shall I complain that He is pleased to call me hence?' In the last words of WEBSTER you will recognize the same calm self-possession, the same reliance on the Divine benignity, and the same Christian philosophy in the manner in which those two glorious specimens of American manhood resigned their spirits to GOD. There was also a remarkable coincidence in the last scene of their respective lives. That of Mr. WEBSTER is fresh in your memories. From the nature of his disease, Mr. MORRIS was aware that his hours were numbered. On the morning of his death he inquired of his near relative, the Hon. MARTIN S. WILKINS, what kind of a day it was: 'A beautiful day,' answered his nephew. 'The air is soft, the sky cloudless, the water like crystal; you hear every ripple, and even the plash of the steamboat wheels on the river; it is a beautiful day.' The dying man seemed to take in this description with that zest for nature which accorded with the poetic instinct of his character. Like WEBSTER, his mind reverted to GRAY's Elegy; he looked at the kind relative and repeated his last words, 'A beautiful day; yes, but

'—— who to dumb forgetfulness a prey,
This pleasing, anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind.' "

Other remarks followed from various personal friends of the statesman, but those of most interest were from Mr. STETSON, of the Astor House. He reviewed the most notorious charges of intemperance against WEBSTER, and resolved them into misrepresentation, mistake, or scandal. This paper is important, for it will stand on record, to refute anecdotes and stories of a character which the uncharitableness and love of illiberal gossip of the world "will not willingly let die." The calm scenes of Mr. WEBSTER's death afford the best evidence of the soundness and healthy preservation of his faculties.

A third edition of WRIGHT's translation of DANTE has been published in BOHN's *Illustrated Library*, and is for sale in this city by Messrs. BANGS & Co. It first appeared in 1833, when Mr. CAREY's version had established itself with British critics, a version which we believe to this day holds its place, as the best approach to the unattainable original. His blank verse is probably reconciled to us by its reminiscences, and the association of the dignity of the subject with MILTON. Mr. WRIGHT attempts the measure of the original. His version, notwithstanding the restraint under which his novel task in versification labours, is smooth, with no more interruption than a good reader can readily master; and sustained as it is by great care and constant brief annotation, offers to English readers a worthy study of the great Florentine. It has been revised and expressly prepared for the present series. To render the edition still more valuable, reduced copies of the designs of FLAXMAN have been added. As these, in any form, have been long out of the market, the work in this new shape will be welcomed.

To the *Scientific Library* has been added Mr. MANTELL's *Geological Excursions round the Isle of Wight*, also in a third edition, with commendable nicety in the wood-cut illustrations. The second volume of GIBBON's History is published in the British Classics, with variorum notes from GUIZOT and other recent foreign commentators.

Mr. LITTELL's *Living Age* is advancing prosperously with his new series. The steel plate engravings, given with each number, form a pleasing feature of the work, as they are selected with judgment from good sources, not only for the subject, but the execution. The articles are the best from their several quarters, the higher English Reviews and Magazines. There is always something substantial, and we are sure to get in this work the most brilliant and loudly talked of papers of the month, whatever they may be.

GLEANINGS FROM FOREIGN EXCHANGES.

CAUSES OF THE NEGLECT OF PUBLIC WORSHIP.—Our churches and chapels are said to be regarded by the artisan and humbler class as belonging much more to the middle and upper classes than to them; and the use of pews, and other marks of distinction, observable there, are spoken of as tending to strengthen this prejudice. For ourselves, we are no admirers of the pew custom. We wish it were at an end. But some appropriation of seats is inseparable from Protestant worship, as being a worship in which families, as such, engage together; and the temper which could demand that everything of this nature should be surrendered to its pleasure, is not of the modest or the equitable sort for which excuses should be made. Separate efforts to meet this difficulty have not been very successful. "Ragged churches" have respect to the lowest grades of the poor, and to be effective need to be conducted by a kind of talent rare to obtain; while chapels in low districts, purposely for the poor, have been almost uniformly failures. As a rule, there are few churches or chapels in which the working man, or the poorest man, if in any tolerable degree attentive to his person, may not obtain what should be deemed suitable accommodation. Sunday will not be a day for piety to any man to whom it is not a day for cleanliness; and only let this latter preliminary for public worship be attended to, and the doors and sittings in our places of worship will be found open to all such comers. In fact, everyone knows that it would be an intense gratification to the middle and wealthier classes everywhere to see their neighbours from a humbler lot assemble with them in their common acts of worship. No man can have any knowledge of these classes without being assured that such is their feeling. It may be, that there are connections in which something more may be reasonably done to abate the appearances of distinction, where all are worshippers alike before their one LORD; but all that it may be proper to do in this direction being done, the evil deplored we fear would not be found to have suffered much abatement. Be it remembered, it is by the middle and upper classes, reported as being generally present at public worship on the LORD's Day, that this neglected accommodation has been provided, and for the greater part by voluntary contribution—a fact which is alone sufficient to indicate where the greater portion of blame in this matter rests. . . . . One very obvious cause of this want of mental force in the work of religious teaching in the Nonconformists is before us, in the fact that the greater part of the men so employed are inadequately sustained. The estimate of the value of ministerial labour has not risen at all in the same proportion with the estimate of other labour. It may be true that the Church of England has her curacies and her livings of small value; but there are better things in the distance. Each man can live in hope. In the meantime an opulent church is regarded as giving to the humblest of its ministers a status which acts upon the imagination as a set-off against individual poverty. Widely different are the circumstances of the Nonconformist minister. It is rare that he is not a married man. He is generally found at the head of a family. He is not one of a class of men for whom nearly everything is provided out of some common fund. He stands comparatively alone in his pastorate. His responsibiiities are personal. There is nothing in the system with which he is connected to give him any adventitious importance, or to cause poverty in his case to appear other than it is. Poverty in him is simply what it is everywhere else, and becomes, in the popular feeling, only the more repulsive, as allied with a function which men are expected to regard as sacred. The sort of care and dependence generated by these circumstances seems to reduce the office he sustains to the level of the common and the wordly. In his case, the unthinking crowd do not see poverty elevated by religion, so much as religion degraded by poverty.—*British Quarterly Review.*

THE VOYAGE OF ST. BRENDAN.—The legend of St. BRENDAN has been well called "the Odyssey of the Monks." The holy navigator left the green shore of Erin, putting forth boldly across the unknown western ocean. Many and various adventures he encountered. He came to an island, the groves of which were inhabited by strange birds of white plumage, singing the psalms of DAVID with human voice. These birds were the fallen angels who had not partaken decidedly the treason of Satan, but remained in a cowardly neutrality. But they were not, like the same "cattivo coro," in DANTE's poem, harassed into activity by a cloud of wasps. They were left even free from trouble during the *week*, but on *Sundays* they were obliged to put on each a surplice of white feathers, and to sing the church services all day long! It was an irksome rule of Sabbath observance, by which they must atone for their failure of practical duty. The hell found by St. BRENDAN was another island, desolate and rugged, surrounded and overhung with lurid smoke and fog; he heard the mighty noise of hammers on a forge, where evil souls were beaten as malleable iron. One of the gigantic blacksmiths, or Cyclopes, "full of darkness and of fire together," tried a blow at St. BRENDAN, who parried it with the cross. The whole gang of them came, with fury, and attempted to burn the island; one hurled his red-hot hammer into the sea, making the water boil. BRENDAN escaped them and went on; he found a lonely man, helpless and veiled, seated on a stone, with his fever-scorched face kindly fanned by a curtain shaken in the wind. It was JUDAS. The clemency of the SAVIOUR allowed his betrayer, upon Sundays and holidays, a short respite from the cruel devils, and a few hours' repose in the solitude. DANTE, less compassionate, fixes him in the very teeth of Satan, and in the frozen lake, too, where the cold must keep one's teeth moving! St. BRENDAN saw, moreover, the abode of "Leviathan and his satellites," and a volcanic mountain that shot forth flames of exultation, every time a wicked soul was tossed into its crater. He saw purgatory; but the Fortunate Isles, the pleasant retreat of GOD's own favourites, spoken of so fondly by the poets of heathen Greece, and confounded, by him, with the Eden of ADAM's innocence, he was not allowed to enter, but like MOSES, to view afar the land of promise. This fable became not only the amusement of cloister and of market-place; it invaded geographical science. When the discovery of the western hemisphere had stimulated the love of romantic enterprise in regions unknown, men would sail in quest of heaven, as of El Dorado. We are told that in the sixteenth century, in the lifetime of LUTHER, speculators ruined themselves in fitting out expeditions to the Isle of St. Brendan: and in the treaty by which Portugal ceded the Canaries, this fancied locality is mentioned as "the island not yet found." But we remember a more anomalous instance of this confusion of mythical with geographical localities. The received opinion being, that this earth was not a globe, but pear-shaped, and that the tapering summit of the earth, elevated into a purer atmosphere, and more near to the sun, was the site of the primeval Eden,—a notion which determines the cosmical plan of the middle division of the "Divina Commedia,"—it came into the mind of COLUMBUS, enthusiastic and devout as it was sagacious, to conjecture that, when he sailed towards the coast of South America, and in certain latitudes experienced a lighter and milder air, he was ascending the *cone* which was believed to culminate on the opposite side of the earth, at a point the precise antipodes of Jerusalem, and that he would speedily discover the long-lost Paradise. But we are told of a fact that appears even more significant of the revolution, which a few generations have effected, in all our habits and ideas. Scarcely more than a century ago, reckoned from this age of ocean-spurning steamships and infallible American packets, in the year 1721, a vessel quitted a Spanish port for the purpose of seeking, to the westward of the Canaries, once more, the Fortunate Isles of antiquity, the marvellous Isles of St. BRENDAN!—TAIT's *Magazine.*

A PORTRAIT OF SIR CHARLES NAPIER.—A farmer-looking man with a fat face, thick lips, and a tremendous nose covered with snuff; large ears like the flaps of a saddle, and like "Uncle Ned" in lyric history, with no wool to speak of on the top of his head, although his phrenological developments displayed an extensive surface where the wool ought to grow; the head placed on the body of a stunted alderman, whose clothes appear to have been pitchforked on his back, with one shirt collar up and the other down, his waistcoat buttoned awry, and his shirt front smeared with snuff—and you have the portrait of Sir CHARLES NAPIER. If there is a thirst for further or more minute particulars, it may be added that the Admiral wears Blucher boots, and takes snuff with three fingers.

MISCELLANEOUS CLIPPINGS.

ECLIPSE OF THE SUN.—On the 26th inst. there will occur an eclipse of the sun, which will be visible in Massachusetts. It will commence at 33 minutes past 4 o'clock in the morning, and continue two hours and four minutes, or until about 23 minutes before 7 o'clock. Some nine-tenths of the sun will be covered. The path of the eclipse will cross the western part of the Atlantic Ocean, Massachusetts, Maine, New Hampshire, Vermont, New York, Upper Canada, Lake Superior, Northwest and Washington Territories, and thence through the southern edge of British America to the Pacific Ocean. The central line of the eclipse will enter New England near Portsmouth, and its path will extend sixty-two miles on either side. To those on the central line the sun will appear, during the middle of the eclipse, like a huge circle of light, the moon covering every part except a very narrow rim on the outside. The eclipse will, however, be visible, to a greater or less extent, in all parts of North America excepting Guatemala and the southwest part of Mexico.

A LIVING DEATH.—The *Louisville Courier* says that MATT F. WARD, the acquitted murderer—that innocent and interesting young man, as WOLFE says—made his escape from the city by crossing the river at Jeffersonville, from thence to New Albany, where preparations were made to turn him out; but he decamped instanter on the first boat that came along—and when last seen he was at Cannelton, Ind., where he was the guest of JOHN I. REY, Esq. A correspondent of the *Courier* writing from the place says, considerable excitement exists among the citizens and it is proposed to address a letter to Mr. WARD, requesting him to leave the town. No violence was contemplated, "the citizens merely wishing to frown down a man who coolly and deliberately took the life of one whom to know was to love." In this case, as in that of AARON BURR, it will be found that

"'Twas the survivor *died.*"

NEWSPAPERS.—A man eats up a pound of sugar, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind, to be used whenever occasion or inclination calls for it. A newspaper is not the wisdom of a man, or of two men; it is the wisdom of the age—of past ages too. A family without a newspaper is always half an age behind the times in general information; besides, they never think much, nor find much to think about. And there are the little ones growing up in ignorance without a taste for reading.

Besides all these evils, there's the wife, who, when her work is done, has to sit down with her hands in her lap, and nothing to amuse her mind from the toils and cares of the domestic circle. Who would be without a newspaper?—DR. FRANKLIN.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions,
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule,
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
Also *Patent Felt for Cushions,* a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS, at the old establishment, 436 Pearl street, near Chatham, New York.
The subscribers respectfully invite attention to their elegant assortment of every description of ARTISTIC PAPER DECORATIONS, for the walls and ceilings of parlors, halls, dining rooms, &c.
The styles embrace the very latest importations of the French, German and English Frescoes, Arobesques, Damasks, &c., variously produced upon embossed, enamelled, satin, and plain grounds, in the most desirable colors and tints.
All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.
From the long and uninterrupted connection of this establishment with several of the most celebrated *foreign factories,* privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices.
The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and WHOLESALE DEALERS in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of ZUBER, DELECOURT, LAMPERLIER, DEGUETTE, MADER, GILLON, and other PARIS makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. † m25-3m

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.
Removal!
THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings,* fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers.
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian HALL and STAIR Carpets;
OIL CLOTHS, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common HEARTH RUGS and DOOR MATS, of different sorts;
TABLE and PIANO COVERS, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain MATTINGS;
WINDOW SHADES, of desirable styles;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in Carpet Stores. He is also Agent for selling
CARHART & NYE's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* * m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No. 401 Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c. The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
2000 Leghorn Flats and Bonnets, just received.
N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.
☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
RICH PLAID AND STRIPED SILKS of the newest styles, containing select designs in India and Foulard Silks at low prices.
BROCADE AND SOLID COLORED SILKS of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
DRESS GOODS.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
SHAWLS AND MANTILLAS.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
HOUSE FURNISHING GOODS.—LINEN DAMASKS, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
FRENCH TOILET and MARSEILLES QUILTS.
LACE CURTAINS and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

NEW CARPETING. Spring Importation, 1854.—W. & T. LEWIS, No. 453 Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

LONG ISLAND DYE WORKS. Office No. 25 John street New York.
The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c., and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN, 25 John street.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

SCHOOLS.

TO PERSONS ABOUT VISITING EUROPE.—FRENCH LESSONS on a new and improved principle, much facilitating the acquirement of the language, by Professor Elie Charlier, graduate of the Unniversity of Paris. Circulars containing references, &c., may be had at his residence, 53 Greenwich avenue, or at the office of *The Churchman.* my13–1t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street. The Misses ROHR, Principals. References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street

Circulars can be obtained at the school, or at *The Churchman* office. my13–4t$

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Rouch, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25–2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25–2m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11–3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4–3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (99 President street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "
The Hon. Pierre Soule, U S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 99 President street, Brooklyn. feb18–6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty:* seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day,* as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.

mar18-1y R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,	Jerome B. Fitzgerald,	John T. Bruce,
Theodore Martine,	Isaac V. Fowler,	Henry Quackenboss,
Phineas T. Barnum,	William Okell,	Andre Froment,
Robert C. Bell,	Nathan'l P. Freeman,	Samuel F. Whiting,
John R. Briggs,	Charles T. Cromwell,	George Gilfillan,
Charles A. Jarvis,	Philip H. Williams,	John C. Smith,
John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam,
John J. Hicks,	George Barnes,	William A Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford,
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853, $ 33,200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 85		
	238,255 00		336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend,* being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year,* WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25-6m JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. D. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
T. W. Bayaud,	William S. Corwin,	Sylvester M. Beard,
Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

DENTISTS.

I. JARVIS, DENTIST, No. 437 Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. 341 Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap29–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11 3m BOUGHTON & KNAPP, 19 Courtlandt street.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured express'y for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.
BROWN'S CELEBRATED HARPS, from $250 to $1000.
MARTIN'S UNRIVALLED GUITARS, from $25 to $60.
FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.
ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Metherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co., N. Y., shall have our immediate attention.

JONES & HITCHCOCK.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.,* made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns,* and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings,* comprising many recent an valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4-1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

WANTS.

WANTED—A Competent Leader in a choir. Compensation moderate. A Classical and English school, under the rector's superintendence, could be established in the parish. A person who can occasionally read the Church service (on week days) preferred. Address Box No. 3411 New York Post Office. my13–2t

TEACHER AND MATRON WANTED, for an Episcopal Orphan Asylum in Savannah, Georgia. For further information address, with references, 'Savannah," care of Stanford & Swords, 637 Broadway, N. Y. my13–3t

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [ap1–3m] T. P. SAUNDERS, Proprietor.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side.) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

AGENCY OFFICE, No. 341 Broadway, (opposite the Tabernacle). Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given.
t422a THOMAS SPINK, Agent.
N. B. Employers can also get colored help, if required. fe4–3m

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

LEBANON SPRINGS.—COLUMBIA HALL.—This establishment will be opened on the 1st of May next. Clergymen's families and others wishing accommodations in the Hotel, or detached Cottages, can be accommodated on favourable terms. A German Band, and every other thing necessary to make it an agreeable Summer residence, will be provided by its Proprietor,
ap8–3m$ HENRY HULL.

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.
N. B. 10,000 reliable references. ap1-3m

THE WORLD ABROAD.

England.—By the *Atlantic* we have four days' later news, though not of a very startling character. The items of interest are chiefly from the Continent and from the East. Parliamentary discussions continued to be largely sprinkled with queries touching the various points of interest in the war question. The information thus elicited immediately becomes food for public talk and newspaper articles.

ANOTHER dreadful destruction of life had occurred in the English Channel. The American bark *Hesper* came in collision with the Bremen bark *Favourite*, by which the latter was sunk with 180 emigrant passengers, the crew only escaping.

JAMES MONTGOMERY, the poet, died at his residence, the Mount, Sheffield, on the 30th ult., aged 82.

Austria.—The marriage of the Emperor to ELIZABETH, Duchess in Bavaria, was celebrated on the 24th ult. in the church of the Augustins, with great ceremony and magnificence. The Emperor marked the occasion by a liberal distribution of favours. A vast number of political prisoners were pardoned or had their punishments commuted, and many already in favour were raised to high honours.

NO CHANGE appears to have taken place in the attitude or disposition of the German Powers; and it was rumoured that though concluded, the Austro-Prussian Treaty had not yet been ratified, and apprehensions were expressed that the Russian party at Berlin might be able to persuade the King to refuse his signature.

Russia and Turkey.—The allied powers having now brought their forces, both on sea and land, into available positions, the war operations have a wider interest. This arrival brings us tidings of the first demonstration. The Russians having refused the British steamer *Furious* entrance to the harbour of Odessa with a flag of truce and upon a peaceful mission, and fired upon her, nine steamers of the allied fleet entered the harbour and bombarded the forts and the city. It is not certainly known what steps preceded the bombardment,—whether the British Admiral made any formal demand upon the city which was refused, or whether the Russians at once acted upon the aggressive. Not unlikely both these circumstances occurred. One statement says that the bombardment was over in two hours; another that it continued incessantly for ten hours, annd only closed with the night. The Austrian official account published at Vienna, 30th, states as the result of the action, that "a battery of four guns was destroyed, and one Austrian ship (the *Sta. Catherina*) and eight Russian (merchant) ships in harbour, were burned.

The Russian telegraphic account is significant. It is in these terms:

"The English and French Admirals demanded the surrender of the Russian ships in the port of Odessa. This being refused, bombardment commenced from eighteen ships. A small part of the city is destroyed. *An attempt to land* 18,000 *men failed. The bombardment has produced no effect!*"

The British fleet in the Baltic had been further reinforced and was awaiting the arrival of the French squadron. The operations on the Danube have not been of great importance. The Russians have effected a complete and skillful evacuation of lesser Wallachia. This movement has rendered necessary some change in the disposition of the Turkish forces. Part of the Turkish force from Kalafat has therefore occupied Muglavit, &c., as above stated, and another portion is moving on more menaced points of the Danube, and in particular on Lom, Rassova, and Rutschuk. By this change the army will be under the hand of OMER PACHA, who will be able to concentrate his whole strength, in case of necessity, to meet the new operations of the enemy. The right wing of the Russians will now probably rest on the river Aluta, with the head-quarters at Bucharest; and the main interest of the campaign is once more concentrated on the operations below Nicopolis, and especially between Rutschuk and Silistria. Notwithstanding the accounts of the siege of this latter fortress, there is still some reason to believe that the reported bombardment was confined to the fire of some heavy guns from the opposite bank of the Danube.

Silistria is closely invested by the Russians, but was holding out bravely without having suffered any important damage. Money is very scarce in Turkey, and the credit of the Government among the dealers not of the best.

Appointments of the Bishop of New Jersey.

VERNAL VISITATION.

The Bishop, if GOD please, will make the Southern Visitation of the Diocese, in the following order:

St. George's, Penn's Neck;—Saturday, May 20, afternoon, (Catechism, Confirmation.)

St. John's, Salem;—Saturday, 20, evening, (Catechism, Confirmation:)—Sunday, 21, (fifth after Easter,) morning, (Communion.)

Bridgeton;—Sunday, 21, afternoon, (Catechism, Confirmation.)

St. Paul's, Trenton;—Tuesday, 23, morning, (Catechism, Confirmation, Communion.)

St. Michael's, Trenton;—Tuesday, 23, evening, (Catechism, Confirmation.)

Trinity, Princeton;—Wednesday, 24, morning, (Catechism, Confirmation, Communion.

CLERICAL CHANGES.

The Rev. R. B. VAN KLEECK, D. D., Secretary and General Agent of the Domestic Committee, having removed to the City of New York, desires that letters and papers for him be directed to 234 West 20th street, or to Domestic Mission Rooms, 17 Bible House.

The Rev. CHARLES W. HAYES, having resigned the rectorship of St. Mark's church, Newark, and accepted that of St. Thomas' church, Hamilton, Madison county, W. N. Y., desires that his letters and papers be directed accordingly.

The Rev. DANIEL HENSHAW, having accepted an invitation to the rectorship of St. Andrew's church, Providence, R. I., requests that all letters, papers, etc., for him be directed accordingly.

MARRIED,

On Monday, the 15th inst., at St. Luke's church, by the Rev. Isaac H. Tuttle, CHARLES R. BAYARD of St. Johns, New Brunswick, to ANNA M. daughter of the late STEPHEN B. HOFFMAN, Esq., of this city.

NOTICES.

☞All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.

The Rt. Rev. Bishop Wainwright will hold confirmation (D. V.) in the Church of the Good Shepherd, 68 East Broadway, on the afternoon of May 28th (Sunday after Ascension).
Service at 3½ o'clock. R. HOYT.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 18th inst., at 637 Broadway, at 8 o'clock.
May 11, 1854. THEO. R. MCILWAINE, Recording Secretary.

Whitsunday.—THE 305th ANNIVERSARY OF THE RENOVATION AND ADOPTION OF THE BOOK OF COMMON PRAYER.—The New York Bible and Common Prayer Book Society, gratefully acknowledging the encouragement and help wich has been afforded them the last five years, by most of the churches in the Dioceses of New York and Western New York, and in many other Dioceses, by devoting the offerings of Whitsunday, in commemoration of that event of more than three centuries past, to the charity of promoting the gratuitous distribution of the Holy Scriptures and the Book of Common Prayer, again makes its appeal to Christian hearts, for a continued and liberal contribution on that important and interesting occasion of our Church's celebration to enable it to supply liberally and freely all who need.
WM. H. BELL,
Secretary of the New York Bible and Common Prayer Book Society, 55 Thirteenth street, near Broadway, New York.

New York Ecclesiological Society.—The regular annual meeting of this Society will be held at St. Paul's S. S. rooms on Monday evening, May 22d, at 8 o'clock P. M.
W. P. MORGAN, Rec. Sec'y.
The Executive Committee will meet at at 7½ P. M.

The Rev. Stephen H. Tyng, D. D., rector of St. George's church, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, May 21. *A special collection* will be made in behalf of said church. Service to commence at 7½ o'clock.

Bible and Common Prayer Book Society of Albany and its vicinity.—Clergymen residing within the bounds of this Society, who have not heretofore received notice of its Meetings and who desire to attend them, are requested to send their names to the Corresponding Secretary, Rev. SYLVANUS REED, Albany.
May 15, 1854.

Maryland Convention.—In consequence of the destruction by fire of St. Paul's church, the Sixty-sixth Annual Convention of the Protestant Episcopal Church in Maryland will be held in St. Peter's church, Baltimore, on Wednesdsy, 31st inst., at 9 o'clock A. M.
By order of the Bishop, H. COLBURN, Secretary.
Baltimore, May 2, 1854.

The Chapel of the Holy Innocents, Broadway, between Thirty-fifth and Thirty-sixth streets, will be open for a Sunday evening service, at 8 P. M., until further notice.

St. John the Evangelist's Free Church holds services (temporarily) in the large and commodious Lecture-room of the Bleecker building, 262 Bleecker street, corner of Morton. Sunday morning, 10½; evening, 7¾. Sunday School, 9 A. M. and 2¼ P. M. Families residing or moving into the vicinity, are invited to connect themselves with the Parish. EDWIN R. COOK, rector,
my6-1m 104 Twelfth street.

ACKNOWLEDGMENTS.

The Orphans' Home of the Protestant Episcopal Church in New York.—The undersigned, Treasurer of this institution, acknowledges the receipt of the following subscriptions and donations during the month of April:
A. Norrie, $50; Miss A. M. Van Horne, $50; W. F. Beeckman, $5; A. Leary, $4; a friend, $2; Mrs. E. Ludlow, $5; Lewis Curtis, $3; Mrs. Sampson, $3; Miss Sarah C. Hanford, $1; Miss A. H. Hanford, $1; Miss W. Hanford, $1; Miss Mary King of Highwood, N. J., $10; Mrs. M. Mead, $10; Mrs. M. Willett, $3; Miss Bancker, $3; Mrs. Neeves, $3; Mrs. Chichester, $2; Mrs. H. Smith, $2; E. W. Candee, $2; Mrs Y., $1; Mrs. Dr. Cammann, $5; Mrs. Gerrs, $3; a lady, $3; a friend, $25; a lady, $10; Mrs. H. Laight, $30; Mrs. Osborn, $2 13. Total $241 13.
JOHN WARREN, Treasurer, 5 Wall street.

The Appeal from Canada.—The Rev. Chas. Bancroft gratefully acknowledges the following contributions in behalf of the Protestant Episcopal Mission at Sabrevois, L. Canada:
Rev. Dr. Anthon, $25; Rev. Dr. Muhlenberg, $25; Rev. G. T. Bedell, $25; P. & H. Messenger, $250; John Halsey, $150; Joseph W. Greene, $50; R. B. Minturn, $25; Mrs. S. Cornell, $25; Mrs. H. P. Pierrepont, $25; F. T. Peet, $25; H. Webster, $25; W. B. Cooper, $25; R. Sands Tucker, $25; Cash 10; Cash $10; Cash $10; Cash $10; Cash $10; a friend $10; Cash $10; a friend $5; Master T. M., $2 50; Miss E. S. M., $2 50.
New York, May 9, 1854.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt, thro' the Rev. J. R. Davenport, of $21, from the offertory of Grace church, Albany, at the administration of the Holy Eucharist, on Thursday evening in Passion Week.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, April 27, 1854.

Church at Fort Lee.—Many grateful thanks to Mrs. McC. of Brooklyn, for an elegant carpet for the chancel of the chapel at Fort Lee. R. HOYT.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the receipt of the following offerings:
Per T. N. Stanford:—two sisters, of St. Mary's church, Raleigh, N. C., $15; S S of St. Michael's, Manchester, N. H.. $5; communicant of St. Paul's, Brownsville, W.N.Y., $10; Rectory school, Hamden, Conn. $30; Christ church, Louisville, Ky., $21; St. Paul's, Waterloo, N. Y., $15 50; St. Thomas, Bath, N. Y., $10; Grace, Brooklyn Heights, $25; St. Paul's, Greensboro, Ala., $65; communicant of Christ, Westport, Conn., $5; a friend, $7 14; parish school of Christ church, Ballston Spa, N. Y. $5; Ladies Sewing Society of Centurion church, Old Point Comfort, Va., $30; a thank offering for recovery from illness, per Rev J. R. Keech, $8.
Ojibwa Mission House, Minnesota,
May 2, 1854.

St. Ann's church for Deaf-Mutes.—The following subscriptions to the Building Fund are gratefully acknowledged. The list will be continued from week to week till completed.
A Friend $500; A. Belmont, R. D. Weeks, E. G. Faile, Mrs. P. G. Stuyvesant, each $100; C N. Talbot, S. Brown, R. B. Minturn, each $50; Mrs. Okill, B. H. Field, P. Dater, J. L. Aspinwall, H. A. Chittenden, J. Jay, W. Douglass, each $25; A Friend, H. T. Jenkins, W. L. Wetmore, W. H. E., each $20; Mr. and Mrs. Morris Earle, each $15; T. O. Leroy & Co., R. Gracie, A Friend, H. S. & T., R. Middleton, E. F. Sanderson, S. P. Nash, J. K. Meyers, C. F. Park & Co., J. O. Averill, each $10; Mrs. Crolius, $8 70; Pupils of T. Gallaudet, $7; C. Denison, $6; the Rt. Rev. Bishop Kemper, F. Harter, Mr. and Mrs. John Carlin, Miss Neilson, S. C. Hills, W. H. E., T. Douglass, Haskell, Memick & Ball, R. A. Henry, Logan, Vail & Co., E. Baack, J. A. Gray, W. A Duncan, H. B. Walker, C. Parker, R. G. Lockwood, each $5; A. H. Cornell, A. J. Gillett, David Ballin, each $2; Mrs. Burchard, $1 50; John Gage, Mrs. Brown, John Cook, W. & H. Hagar, T. R. Waring, each $1.
Subscriptions may be sent to Augustin Averill, the Treasurer of the Fund, 47 South street; Messrs. Stanford & Swords; or Thomas Gallaudet, 22 Third street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:
Church of Holy Cross, Troy, Rev. J. I. Tucker, $50; Trinity, Fairfield, Rev. Ed. Moyses, $6 02; St. John's, Delhi, Rev. S. G. Appleton, $9 22; St. Thomas', Brooklyn, Rev. Dr. Schroeder, $20; St. James the Less, Scarsdale, Rev. W. W. Olssen, $33 08; legacy of John Noble, Esq., deceased, by Messrs. R. N. Tinson and Roe Lockwood, executors, $2,000.
C. N. S. ROWLAND, Treasurer, 55 Water street.

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m18-6m and No. 4 Liberty Place.

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

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PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has REMOVED TO No. 44 BEAVER STREET, between Broad and William streets, where in future he will feel obliged by receiving their orders.
ap29-3m THOMAS McMULLEN.

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THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.
"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
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J. S. BURR, 129 South Ninth street.
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"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

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Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
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Publisher of Magazine of Art, &c.
It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.
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And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

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This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.
We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.
Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.
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Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.
In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.
We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.
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Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108,400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.
Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.
Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,
507 Broadway.
P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.
N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

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m11-1y 76 Water street, fronting Old Slip, New York.

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